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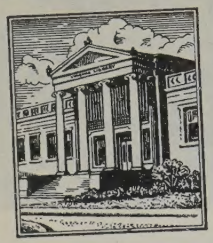

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QUESTIONS

OF THE DAY.

BY THE

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PREFATORY NOTE.

WERE this book of sufficient value to warrant a dedication, it should be offered to the Ladies' Bible Class of the Church to which the writer ministers. During the five years, from 1867 to 1872, the facts and doctrines of the Scripture had been under examination, with all the indications of well-sustained interest, and with many happy evidences of spiritual advantage. During the past winter it was sought to bring the principles of the Holy Word to bear on some of the questions which, in greater or less degree, occupy attention at the present time; though, as may be seen by a glance at the contents, some of them are, by their very nature, of permanent and universal interest.

For these Bible Classes preparation has been always made, not in the same way as for sermons, but usually with as much care. The chapters of this volume consist for the most part

of these preparations. The results not being read to the class, but stated in a conversational manner, no labor has been bestowed upon style, and no effort has been made in the direction of "curious felicity" of expression. Having regard to the tastes and mental habits of those addressed, the formal statement of arguments, implying lines of reading on which ladies do not usually enter, has been avoided, and the results simply have been stated.

Not only from the experience of these meetings, but the author's general observation, he has become convinced that many well-informed persons, having some interest in such topics as those here glanced at, have not time or opportunity to give them lengthened study. As the next best thing to their own investigation, they will accept the result of another's honest efforts, not as conclusive to them, but as a contribution towards the formation of their own definite convictions.

If the Scriptures be a perfect religious rule for the race, we can hardly expect questions of real significance to arise on which they will not cast light. Many of the anomalous and mischievous forms of quasi-religion, over which some make merry and others are saddened, never could have had any considerable following, if the habit of intelligent deference to the Scrip-

tures were general. It is hoped that nothing in these pages is contrary to the Divine Word; that no violence is done to its principles; and that nothing is here urged of which the effect would be to diminish reverence for the holy oracles. To the author it appears that nothing so much conduces to the formation of just, candid, and correct opinion, that nothing so effectually checks hasty, one-sided, and partial judging, as reverent familiarity with divine truth.

The writer has sometimes indicated the more elaborate works on the topics in hand, and of which use has been made, but not always. He has been much indebted, in at least one chapter, to the greatest work of its kind in these years, Dr. Hodge's volumes on Theology, and gladly makes his acknowledgment.

The living voice is often a better interpreter of an idea than the printed page; and what is made clear by colloquial repetition in teaching will sometimes remain obscure in the less diffuse writing. So, no doubt, it will often appear in these chapters; but, conscious mainly of a desire for immediate usefulness, and without any eye to literary repute, the author yields to the judgment of others, and sends them forth in quest of those for whom they are intended and adapted, believing that whatever is worthless will fall to the ground, and that what is accord-

ing to Scripture will serve in some degree the high object for which truth is published. To which end the little book is commended to the blessing of that Divine Spirit who guides the disciples into all truth, who sanctifies through the truth, and who leads to true service through correct feeling founded on true thinking.

NEW YORK, *May*, 1873.

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IS THE HUMAN RACE ONE?

WHY should we care? What is it to us? Here we are; and we are to make the best of it. How will it affect us whether the Creator made one parental pair of men as Adam and Eve, to be a common fountain and stock of the race, or made several pairs—or groups of pairs, red, white, black, as He made, doubtless, the same kind of trees in Europe as in America?

This may appear plausible, but it is no more. If there were several parental stocks, the often-quoted "brotherhood of man" is something different from what it is on the theory of a common descent from Adam. The "fall" of man must, if admitted, be explained in some new way. The whole structure of a covenant falls to the ground; or some novel expedient must

be found to explain how "in Adam all die." Indeed, the Book of Genesis must be wholly revised, not only in our reading of it, but in its very substance, and not only that, but some corresponding difficulties will start up in the New Testament. How shall we understand that God "made of one blood all men?" And how shall we comprehend the glorious antithesis to a fallen first-Adam, in the perfect second-Adam? The very mention of these aspects of the question is sufficient evidence of its interest and importance.

By whom is the question discussed? Scientific men, but by no means generally irreverent men. Educated men who received and discussed the inspired history of man's creation could not avoid meeting obvious objections to it, founded on diversity of color, speech, and habits. They were inevitably led to examine into the history of these divergences. And the men of highest reputation in science, having examined these facts, considered they had adequate solutions to the difficulties presented, and held, notwithstanding the difficulties, to the unity of the race, that is to the truth

that all men come from one common stock, such as the original pair. Blumenbach, who anticipated Cuvier in making natural history dependent on anatomy, whose researches and conclusions commanded the respect of Europe, and who died so lately as 1840, is of this class. So is Baron Cuvier, who died in 1832, and who reached the highest scientific position, not in one department only, but in many. So is Dr. Prichard, who died in 1848, after raising Ethnology to the rank of a science, and who made the unity of the race one of his favorite points. No book in the English tongue has superseded the "Physical History of Man." So are Lawrence and Bunsen among its defenders.

Who are the scientific opponents of this view? Denying the immediate creative act of God, and holding man to be a co-descendant with other species of pre-existing forms, Darwin is compelled to deny the unity of the species. Indeed, according to his view, no species can be said to have unity, because none is fixed. All are mutable, and, in course of time, blending, and making new combinations. He

quotes as in sympathy with him (and we may presume he gives us the strongest names he knows)—Wallace, Huxley, Lyell, Vogt, Lubbock, Büchner, Rolle, and Häckel. Judging of those whom we do not know, such as Büchner, by those whom we do, such as Lubbock, this array does not terrify us. The Duke of Argyle, Dr. Bachman of Charleston, and M. Flourens of the *Jardin des Plantes*, Paris, may be weighed against them.

There are two important matters to be considered before we allow our minds to be seriously agitated as to there being more than one human species.

1. There is no agreement among the opponents of the received view as to what constitutes species. Nor need the diversity surprise any one who reflects upon the manner in which we come to the idea of species. (See Whately's Logic, on "species" as employed by naturalists.) For our purposes it may be sufficient to settle in our minds that the "species" dog, as distinguished from the species of the cat, has many varieties, or kinds, all originally one, but produced by domestication; so the species man has many

varieties, or races, as the Caucasian, the negro, all one originally, and produced by climate, food, habits and mixed marriages.

2. Those who have questioned the unity of the race have commonly fixed their attention on the external features and appearances. The size, color, hair, and aptitudes have been too exclusively studied by them. They have carried their inquiries along one line only. They have erred as a child might, who in a druggist's store classified together all the drugs that were white and soft; and who would be told that the real and inner nature of each was peculiar and quite different from the nature of many similar in appearance.

This distinction will appear as we proceed to glance at the facts which demonstrate the oneness of the race.

The *anatomists* find human bodies the same everywhere. Bone stands for bone, muscle for muscle, nerve for nerve, tooth for tooth, in the white man and the black. The surgeon who learned his business in the dissecting-room of Paris or Dublin, has no difficulty in finding the glands, valves, arteries, and tendons of

his patients in Calcutta, or Canton. The blood reaches the cheek of an Australian savage or a Digger-Indian precisely as it does that of a European princess. Men who live by the sea are not found web-footed; nor are the dwellers amid Northern snows found with a native coat of fur or wool. We have many kinds or varieties of the horse, artificially obtained, for drawing, or swift running, the object sometimes being to get great size, sometimes to reduce it to a minimum; but we find common characteristics in all. None of them are obviously meant for the water, or for flying, or for carnivorous diet. Hence, all naturalists put them in one species. On the same principle the anatomist who examines the bodies of men must put them in the same species.

The *physiologist* finds all men alike in his department. The beating of the heart, the flow of the blood, the action of the lungs, the digestion of food, the power of the nerves, and the common features of life and death are the same in all tribes and kindreds of men. If we found men that were plainly intended to do without air, or heat; or men that subsisted on indiges-

tible substances, or that had no facilities for swallowing water, we should place them in another species. But never finding such, naturalists are as much bound as in the case of other beings to place all the individuals, red, white and black, in the same species, as they are the pigeons, the dogs, or the horses, which differ immensely in color, form, size, and other superficial qualities.

The mental philosophers find all men alike. The lions of Daniel's time were just the same as of ours, with the same instincts and principle of life; and they are the same all over the world. So the lions go together as a species. So with all other creatures. So with man. Memory, judgment, conscience, joy, sorrow, hope, fear, love, and hate, have always been the same, and are everywhere the same among men. Education, example, and other local and temporary circumstances may modify expression, but the specific identity remains. Shylock reasons rightly when he says, "I am a Jew: Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject

to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?" This is common sense in another connection: but the argument as put by Shakespeare is precisely the same, as far as it goes, as that urged with such precision and conclusiveness by Dr. Hodge. (Theology, vol. ii. part ii. ch. iv.)

The *philologist*, as far as he has the materials for forming an opinion, is carried in the same direction. Man was *made* to speak: he did not strike out the invention from his own brain. And there is enough of similarity in the nature and principles of languages to indicate a common root; there is enough of diversity to require some such violent splitting-up as the confusion of tongues would explain. Max Müller is by no means an authority on matters affecting revelation, but he may be heard with respect on the history of languages. He considers language the only evidence worth noticing in periods prior to history; and we count it indis-

putable in its proof that Hindoo, Greek, and German have a common origin. So Bunsen identifies in blood the ancient Egyptians and the Aramaic tribes who speak the Semitic tongues. So he argues for the Asiatic origin of the North-American Indians; and so he classes the Germans, Greeks, Romans and Persians, as of the family and original tongue of Japhet. Equally strong is the testimony of Alexander von Humboldt, who combined the opportunities of travel enjoyed by Darwin and Agassiz with an acuteness and a reasoning faculty far beyond theirs.

There is one other class of facts, of which the evidence is as yet unshaken by the efforts of the Darwin school. Take the tribes of men that appear the most unlike, black and white; take the Asiatic and European races, which some have tried to make out as distinct in origin and species. They can intermarry, and the offspring will perpetuate itself indefinitely. But this is not the case, notoriously where different species even nearly allied are brought together. The resulting generation expires, and leaves no successor of its kind. No such excep-

tion to this rule has been proved as to put it in serious doubt.

The *religionist* finds man the same everywhere. The idea of wrong, of danger in the future, of God, of accountability, is capable of being evoked alike all over the world. The story of the cross believed, produces the same result; and the hope of a heavenly life has the same elevating influence. Without this belief, men are found adopting substantially the same shifts, descending by the same steps, steeped in similar delusions, and betrayed into the same crimes. The natural heart is everywhere the same; so is the renewed nature. The word of God and the Spirit of God have the same adaptation to every human spirit, as the light of the sun to the human eye, or cold water to the parched lips, or bread to the hungry and faint, or sympathy to the sorrowful, all the world over.

Some of these lines of observation are not traversed by mere zoologists: they are independent of each other. If the conclusion founded on comparative philology should seem weak, that does not affect the argument for comparative anatomy. They are all unneeded by the

Christian to whom the word of life is the conclusion of the whole matter. But to objections from the side of Science, it is well to know that there is a scientific answer. The defender of divine truth against pretentious assailants of the inspired record is required to look into these facts, and to deal with them as objections to a truth that is proved by other evidence are dealt with. For example, few persons now doubt that the inoculation of the human system with the vaccine matter mitigates the violence of smallpox. This fact accepted among us might be met—has been met—by a plausible reasoning. We stand by the fact as proved, and deal with the opponents as objectors; and, on appropriate evidence, we should continue to believe the fact even though unable to reply satisfactorily to each objection. So men say, "How could the diverse races have begun?" We reply that we have no historic materials on the subject: we have undoubted facts of superficial diversity and real unity: the differences *you* see; the deeper oneness *we* see, and so are protected against the force of your objections in our belief that by one man's disobedience many

were made sinners, because God made of one blood all men that dwell on the face of the earth, and entered into covenant with the head for all mankind descended from him by ordinary generation.

On this subject, those who wish to read further may consult Note in the Speaker's Commentary, vol. i., p. 43; Dr. Cabell's *Unity of Mankind*; Article on Adam, in Brit. Encyclopedia; Keil and De Lelitzsch on the Pentateuch, vol. i., p. 89; and, above all, for fulness of statement, Dr. Hodge, as quoted above.

HOW FAR HAS MAN FALLEN?

THIS question might almost have as an equivalent—How high was man at the beginning? He was not created a child, in body or mind. The divine word surely conveys to every reader the idea that Adam in the garden was a man, that is, in body and mind he had the maturity we find in an adult. Nor was he placed in that condition of barbarism or savagism out of which races of men have now to be lifted by the aid of their fellows. Sir John Lubbock has indeed produced an array of curious and exceptional items from ethnological journals and travellers' note-books in favor of this history of civilization, but he has not shaken the general conviction. It is the exceptional character of his facts that secured their being noticed and recorded, and they do

not outweigh the mass of evidence on the other side. The world-wide tradition of a "golden age" that has passed away is in perfect harmony with the Scripture record, which indeed explains it, and of which it is the broken memory lingering among the race, like the dim recollections a man might be supposed to have of a happy home from which he was stolen in childhood. From Europe, the Pacific Islands are now catching the civilization which the European nations had from Italy, and Italy from Greece, Greece from Egypt, and Egypt from the remoter east, the cradle of the race. Men's tongues testify to the same fact. Their "speech bewrayeth" them.

It need excite no surprise, therefore, that savages are falling still—obeying a law of moral gravitation, to resist and overcome which some external force must be brought to bear on them, some impulse from without must be given to start them on an upward career.

And what was man, as to God, when placed, healthy, vigorous, intelligent and mature among the comforts and fitting employments of the garden? The early fathers did not always study

Hebrew, or they would hardly have founded, on the language of Genesis, a distinction which lasted for ages, that man had God's "image" in his intellect, and His "likeness" in his feelings; or, as we should express it, his head bore the divine image, and his heart the divine likeness. But "likeness" and "image" are not two ideas, or two kinds of resemblance, but one. Man was an "image," or a copy, "like" God the divine original.

Wherein was the image like the original? It was very natural for those who deny any moral fall to place the likeness wholly in the dominion over the creatures. Perhaps ordinary Christians have lost sight of this dominion too much while confining their attention to considerations of innocence and holiness. It is certainly a noteworthy fact in human history, that the doing of God's will, on a large scale, is attended by increased power to rule over and subdue the earth. The Bible-reading people have the greatest mastery of Nature, wring from her her secrets, and compel her service in earth, and air, and sea.

Probably it is not in moral qualities only the likeness lay. That they are included, Scripture

puts beyond doubt. There is no ambiguity about Col. 3 : 10—"And have put on (*i. e.* Christians have) the new man, which is renewed in knowledge after the image of him that created him;" nor about Eph. 4 : 24, to which Col. 3 : 10 is the key, and in both of which there is probably allusion to Gen 1 : 27—"And that ye put on," says the apostle, "the new man, which after God (after the likeness of God, *ad exemplum Dei*,) is created in righteousness and true holiness." (See Ellicott on this passage.) The Westminster divines, and the latest and most scholarly of the commentators, are one on this point. Man had knowledge, righteousness and holiness—whatever these words were, as part of "the image of God," by his creation; he lost them somehow: he regains them by being "renewed," or "created" again.

We may say, then, with the wisest and most valued of writers and thinkers since the decay of the scholastic theology, or, in other words, since the Reformation, or, in yet other words, since the revival of exact and careful study of Greek and Hebrew, that man was like God *in nature*, being spiritual, able to know right and wrong, free,

and a moral agent; like God in *moral qualities*, righteous and holy; and like him in *relative position* to the lower creatures, having dominion over them. In his being, he was like God as the rain-drop is like the water of the river; in his character, he was like God as a true disciple is like Christ; in his position, he was like God as a viceroy is like his king.

From the Scripture we must certainly gather that in all these particulars the likeness was not faint and remote, but very decided. "Righteousness" and "holiness," when grouped together, as in Eph. 4: 24, include all good qualities. The dominion was more thorough and complete probably than any mere human experience since the fall would suggest. "In that he put all things in subjection under his feet, he left nothing that is not put under him"—(Heb. 2: 8). There are hints—not obscure—that the second Adam only realizes this power; and who can tell but the mastery over air, and fire, and sea, and savage beasts, which appeared as miracles in the old Testament, and as "mighty works" in the life of Christ, are feats that would have been within the power of man had he re-

tained the image of his Maker? Who can tell but they may be at once fragments recovered from the wreck and specimens of the goodly restoration?

But whatever may be hoped or guessed on this point, it is certain to us that man was a free agent like God, with holy feelings, and the lordship of the world. Angels who know God, when they saw man, could recognise the resemblance. They could call man a son of God. Could they do so now? Could they have looked on Jewish men as they entered the garden of Gethsemane, as on Adam in the garden of Eden, and said, "These are sons of God?" Must we not rather believe that they would say as Christ did, in no anger or exaggeration, "Ye are of your father the devil, and the lusts of your father ye will do"?—(John 8: 44).

The difference, then, between what Adam was in the Garden, and what man is now, is *the measure of man's fall.* "But what specimen of man now," it may be asked, "do you take?—who is the typical fallen man?" Clearly we must not take a Christian. He is in part renewed. He is regaining by God's new-creating grace in

Christ, some of what was lost. Nor can we fairly take any of the men who are directly or indirectly influenced more or less by the renovating means God has given. Suppose we wished a fair specimen of Chinese intelligence, you must not take one who has lived a year in San Francisco, or the son of a travelled ancestor, from whom accounts have come down to him, or the brother of a traveller to whom he has told as much of his observation as he could remember. All candid men would say, "Nay, these men have been affected by a life outside their own: give us a man whom none but Chinese influences have touched." So we must do here. Not Christians, and not persons whom all their life it has been sought to make Christians, but the heathen, pure and simple, are the specimen men for the purposes of our inquiry.

It would not follow from what we have seen that all that made man an image of God should be equally lost, or that all trace of likeness should be destroyed. Break a mirror into a hundred pieces; it will no more give the reflection it did, but each fragment will reflect and show what its original nature was. There

is that in man's nature which he could only lose by annihilation, such as a spiritual existence, power to think and judge, and immortality. But there is also that which by the very turning against God he must lose, such as sympathy with him, and delight in his will. This distinction is not arbitrary, but rooted in the nature of things. When a son casts off a father's authority, he retains his being, is still a man, with feelings, needs, passions and powers as before. But he has lost love for his father, pleasure in his will, sympathy with him. He is the same man, but oh how different! the same son even, but oh how alienated!

Now look at the average heathen. How is it with his knowledge? This raises another question—the nature of knowledge. To know a horse, a triangle, a ship, is simply an act of the understanding—the same act in a good man or a bad. To know a good picture implies something more than that—namely, taste in the observer. To know what a creature owes to the Creator implies more than both—namely, the use of conscience. To know the Creator implies the use of one's spiritual nature. Adam

knew him, and Christians know him; "and this is life eternal that they might know thee, the only true God"—(John 17: 3).

Does the average heathen know him? His unity? He has lords many. His spirituality? He makes his god of wood or stone. His holiness? His god has exaggerated human passions. His dignity? His god is only a man of gigantic and mysterious powers. His love, and goodness? He fears more than he loves, and rather deprecates evil than expects good. This general truth no man can deny. So far, man has fallen. How is it as regards righteousness and holiness? Without drawing any fine distinction between the two, but taking them as a strong description of goodness of character, has the average savage that goodness? To whom is he good? Is he truthful? honest? pure? Does he love his parents? cleave to his wife? Does his conscience clearly discover between right and wrong? Is treacherous murder hateful to him? It is of no use to tell us of love of children, or tribe, or hunting-ground. The wolf will defend her young, and the tiger resent intrusion on his lair. Our question is not re-

garding man as a natural being—shall we say as an animal with instincts of self-preservation? —but of man as a moral being, feeling once as God does. The difference in this respect between Adam in Eden and the true savage, is *the measure of man's fall.*

Even as to the dominion over the creatures the argument is the same, yet with a difference. A man may undergo a greater moral change than his position shows. A son may become thoroughly estranged from his parents, and radically bad, yet retain his manners, education, and some respect from society which, while it is let alone, does not concern itself much in domestic matters. But how much sway over the creature has the true savage? On a huge flat-topped boulder in the Yosemite Valley sat four women—Digger Indians—each with a heavy stone held in both hands, pounding acorns into coarse meal for food. But even they had been elevated from without. They wore cotton prints, and had huts of sawed lumber hard by. Yet were they coarse, animal-like, and, in the truest sense, poor—used to oppression and hardship. They rule over nature! Rather, they gather

the crumbs that fall from her table. The difference between them and Eve in innocence is in this respect the measure of man's fall.

What shall we say then of man in this fallen condition—destitute of knowledge and love of God? Shall we say that man having lost original righteousness, now simply comes into the world without it, and becomes good or bad as he uses his free will? That is to say, his state is nothing one way or other, till his acts show his character? No. High names, from Pelagius down, may be quoted for this, but sound mental science teaches us that the kind of the act is determined by the principle out of which it springs. Our common sense shows us that there are good dispositions and bad, where neither have opportunity to act; and our Bible tells us that a tree can be good, or worthless in itself, prior to its fruit, and so they lay down the principle "make the tree good, and his fruit good" —(Matt. 12 : 33). The acorn does not make the oak, but the oak the acorn. It may be it is humiliating, but it is logical and true, that men are flesh being born of the flesh; that they are, until renewed, children of wrath. We have to

own it—must confess it before God—much as it shocks Rationalists, that we are conceived in sin. On this point, though not with equal consistency, Lutheran and Reformed, Protestant, Catholic and Greek Church are one. David did not calumniate his kind, when he wrote:

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no not one."—*Psalm*, 53: 2, 3.

SHOULD WE PRAY?

NOT on the theory of Pantheism. If the universe be God, I cannot well say "O Thou." I cannot well begin to frame a petition to the "sum of things." Besides, I am part of it, a small part indeed, but still a part; and it is useless to pray to myself. A prayer from a pantheist, however worded, cannot be much more than a poetical address to the outside world, like William Tell's "Ye crags and peaks, I'm with you once again," which may relieve excited feeling, but is not supposed, or expected, to influence the "crags and peaks."

Nor on the theory of atheism: No God—no prayer. And the converse of this statement might be generally maintained: No prayer—no God. A man who has no sorrow for sin to utter, no thankfulness for mercies to express, no

communication to make to the Lord, is as truly without a God as the Australian savages were without gold, when it was lying around them and underneath their feet, but they did not know of it.

Not if God be simply law, or force, or the sum of law and force. No human creature ever prayed to a law or a force. No sane man ever begged gravitation to let him down easily, or implored force to help his brain through a hard problem. Men feel as naturally that force and law are impersonal, heartless, and immovable, as they feel that their children are to be loved, or their own bodies preserved.

Men easily bewilder themselves by a phrase, such as "the reign of law," as if Law were a sort of supreme arbiter like the heathen "fate" which controlled the gods no less than men, and which all beings must obey, God, so called, being only a steward or general manager of the universe under this all-governing "law." True, our loose talkers would hardly put their thought into words like these; but it is no thought, if it be not just this. Take our own city. We have, I presume, admirable laws. I know nothing

against them. Then why does not everything go well? why does not law take care of us? why did we live among so much turmoil all the last autumn? Because, good as the laws were, we were in sad need of *persons* to see them enforced. The laws are so much writing—on so much foolscap or parchment, lying in pigeonholes and official books—of no account to us but as jurymen, lawyers and judges *execute* them. There is no law in the universe, but the mind of a *personal* God. He has made arrangements, and settled orders of things; but He did not, like the mythical Lycurgus of Sparta, quit the universe that the laws might be eternal. He stays with His world, is in it, fills it, and the Personal God is our "judge, law-giver and king, and will save us"—(Isaiah 33: 22). When our friends overwhelm us with their high-sounding talk about the "reign of law," it is usually enough to ask—Is the Creator a subject? "There is no such reign of law," says Hodge, "as makes God a subject."

But if God be outside, and prior to, the world, independent of it, controlling it all; and if He be good and gracious, then He can so order it that

His thinking creatures can apply to Him, and He can comply with their requests. He can so arrange the world that it shall be a part of His government of it that His people cry unto Him and He hears them. The philosophers indeed could not so arrange it, because they work in an extremely limited sphere. But He works through all time, and all the universe. Because *they* could not do it, they conclude too hastily that *He* cannot.

All this argument has to do with the Hearer of prayer. In the Old Testament formal statement of the distinction of persons in the Godhead had not been given, and accordingly Jehovah, God as God, is addressed. In the New Testament, the Father, the Son, and the Holy Ghost are unfolded to men as subsisting in the ever-blessed Trinity, and are approached with prayer and praise. To Christ on earth, and in heaven, such prayers are found in the New Testament as only God can answer The Christian Doxology is the recognition, like the apostolic benediction and the baptismal formula, of the Deity of Father, Son, and Holy Ghost.

We do not pray to any other for two reasons,

the first of which is sufficient by itself. We have no Scripture direction so to do; and we have abundant exhortation to the contrary. It would be as easy to make the Bible teach the existence of twelve or a hundred gods, as to make it teach praying to angels or departed saints.

The second is that we have no evidence of creatures' ability to hear, or to help. The moment I say—"O angel of God, to whose holy care I am committed," as in Roman Catholic books of devotion,* I invest the angel with attributes which God declares His only. The same applies to all supplication to departed saints.

The matter of prayer is in all the feelings of a truly devout soul, believing God's word. Here are His laws, broken by us. Let us tell Him our regret and sorrow for breaking them. That is the confession of sin. Here are His gifts enjoyed by us, and traceable to His goodness and love. Let us tell Him. That is the thanksgiving of prayer. Here are our wants, God can supply them. Let us ask Him, as He has ordained asking as the way of receiving the sup-

* "The Path to Paradise," for example.

ply. That is petition. Here are our brethren of the Church, or the wider circle of our brethren of mankind, with wants and sins. Let us speak to God for them. That is the intercession of prayer—a most important and dignified part of it, in which we are like the Lord Jesus, the great Intercessor.

Such exercises of soul imply belief or faith in God; no man would so speak to a nonentity. And if we believe in such a God as the hearer of prayer, we shall be lowly and humble and reverent before Him. So if we accept His view of ourselves and of Him, while praying, as enjoined by Christ, with earnest importunity, and continuously, we shall pray submissively: our demand will not be imperative, as though we had Him under authority and could say, "Do this, and he doeth it," but submissive, as a good child before a good father. We shall say, "Thy will be done." This is the perfection of trust; such confidence in God is befitting in us, and greatly honors Him.

It would not be an answer to the question with which we set out to urge the use of this precious means of grace in the closet, the family,

and in social worship, and to take no note of objections, not yet alluded to, to the entire exercise.

It is objected that it belittles God to suppose He will attend to our small affairs. Well, He surely knows what is becoming for Him to do. To tell Him what is becoming, and what not, is an insult. If He marks the sparrows, and the ravens, and the young lions, and at the same time the Pharaohs and Cæsars, who am I that I should find fault? But He says He does. Were *I* to charge myself with finding all the city sparrows during a time of snow, it would take all my time, and my presbytery or congregation might remind me that I had the people to feed, and I could not do both. But, suppose I were so constituted that, without impairing my pastoral usefulness, I could see that every sparrow had his rations regularly, he would be a cavilling fool who would pronounce it undignified. But the infinite power of God attends to the greatest things, and is equally free to attend to what insolent and unwise men call the little. Their great difficulty is indeed just here, that they cannot think of God otherwise than as like them-

selves, and they insist on judging Him by their standard.

But it is objected that all is fore-ordained, and if I am to get good I shall get it, whether I pray or not. This, if it prove anything, proves too much. It would apply to working, watching, sick-nursing, taking medicine, and, in things spiritual, to believing. He ordains effects. They speak as if that were all. But they are not everything. Causes are included in "everything." He ordains working as the means of eating. He ordains believing as the means of pardon and acceptance. He could have saved us doubtless in other ways and without it, taking us all to heaven, as we believe He takes the infants, but there are adequate wise reasons for making faith the means of salvation. And so there are for making prayer the means of receiving blessings from God.

It has been lately proposed to submit prayer to a scientific test, by having one-half of the patients in a hospital prayed for, and the other not. This is the climax of folly, the very perfection of the ridiculous. It implies the absolute equality of all physical conditions among the two

sets of patients. It implies the absolute suspension of all prayer for the one set. Imagine a caution posted round the world against including in any petition or intercession the half of the patients in the Scientific Hospital, in beds numbered from one to one hundred! For without this, the experiment is valueless.

It implies that science can test everything. But it cannot, and does not. Imagine a scientific experiment to try if a man's wife or daughter loves him! There are hundreds of points we settle by quite other tests.

It implies an insult to all Christendom: "You and your fathers say that you know of your own knowledge that God hears prayer. Very sorry; but I do not believe you, and will not, till you have satisfied my condition." That is its basis.

It implies an insult to God: "Thou sayest thou hearest prayer, but I do not believe thee, and will not, until thou hast proved it by this thoroughly scientific test." That is its basis toward God.

It is an insult to the common sense of mankind. I do not wonder at a newspaper—and in Boston too—describing it as paralleled by a

Southern minister who was persuaded to invest his savings in the half of a negro who rejoiced in the name of Pompey; and who used to pray for himself, his household and his "*half of Pompey.*" No minister, or man of any condition, was so absurd as to pray thus: but if he did, his is no more ridiculous than the proposal of Mr. Tyndal's friend, and which Mr. Tyndal indorsed.

Finally, the proposal showed practical ignorance of one essential element of prayer: belief in God. It proposes to try if God is credible. "Come down from the cross, and we will believe thee"—(Matt. 27: 42). No: for enough appropriate evidence of Christ's credibility had been given. The proposal was an insult and a mockery. And it is no less so to go to the Lord with, "Restore this set of patients and we shall believe thee." He is to be believed on other, appropriate, and abundant evidence—(1 John 5: 14).

To render easy the conception of divine providence, as including prayer, and the divine government being undisturbed thereby, a little parable may be pardoned. Others than the children for whom it was written may see the

point of it: it is no fault of ours if the controversy have to many a generally childish aspect.

Suppose that, by lurking around one's house, noting the times when the smell of cookery is perceived, interviewing the butcher's boy, and listening for the sound of the dinner-bell, and then, comparing notes, a few persons become satisfied as to the meal-hours. They find they have not varied ever since they instituted their watch. They conclude there is a uniform law for meals in the house.

As they wait around, a gentleman comes to the street and inquires for the house. They ask, Is he going there? Has he dined? No. Then he had better go round the corner, and get a lunch, for he will get no dinner. Dinner-hour is past—they know the law of the house. "Ah! it is my brother's house. He knows I am coming, and the dinner will be delayed for me." "No, it cannot be; we know the law." "But any law on the subject was made by my brother. He is head—not the cook, and he has only to speak and it is done. His cook will have directions for my case, and I shall get my

dinner." "But don't you see the disorder into which it will throw the house if you come to-day and get a change for your convenience? An uncle may come to-morrow, and a cousin the day after, and an aunt the next day, and the whole house go to confusion." "Oh! never fear," he says as he rings the door-bell; "my brother is a man of good common sense, and knows how to manage his house."

IS OUR SAVIOUR A CREATURE?

OUR question mainly contemplates His nature. Was He human only, or divine and human? Or, varying the question somewhat, was He a creature or not? For, plainly, many important statements of Scripture must be modified by our reply. If we allege Him to be divine, certain texts and events that look in another direction must be explained; and the fact of His possessing two natures is a sufficient explanation. He hungered, thirsted, wept, groaned, feared, because He was partaker of our humanity—(Heb. 2: 14). He died, as a part of that plan to work out which He took on Him the form of a servant, and of which the effect is to "destroy Him that had the power of death." There is not a difficult text on the subject of our Lord's person, or experi-

ence, or words, or works, that does not admit of explanation on this principle—explanation at least as obvious as we can give for many of the mysteries of our own less complex being.

But if we assume that Christ is only a creature, we have left to us a large portion of Scripture that admits of no satisfactory explanation: that is, no explanation consistent with the authority of Scripture. The consequence is that a denial of Christ's Divinity is always followed at no great distance by a denial of the equal authority of all revelation. The Bible becomes a mixed composition, part a genuine inspiration of God, part the sincere, earnest thought of men. The Old Testament contains much that is remote, supernatural, and unlike present human experiences; and much of it is set down to the devout religious sentiment that loves the legendary. The New Testament abounds in doctrinal statements, and technical defences of doctrine which are called Pauline, or Petrine, or Johannean, and philosophically described as representing the particular human conception of certain matters by these excellent men. In vain you quote John or Peter, in affirmation of

Christ's dignity and claims. The reply is sufficiently easy: "Yes, that is the individual idea of Peter or John, and possibly of many others at that time; it does not follow it should be mine." But, unfortunately, the facility of reply is bought by the surrender of Revelation.

Thus it has happened that Christ's divinity of nature, and the divine origin and authority of Scripture, stand or fall together. They who degrade the Incarnate Word are compelled, in part, by the exigencies of their position, and, in part, by the habit of mind that rejects the supernatural in one commanding department, to reject it in another, and to lower the authority of the written word. So Socinianism and Rationalism readily affiliate. When Jesus is placed among human heroes, inspiration is placed with genius, and Isaiah and Shakespeare, John the Divine and John Milton, are set on the same level.

The usual method of dealing with our question is to show the names, titles, attributes, words and works that identify God, and then to prove by the collation of passages that

the same names, titles, attributes, words and works are ascribed to Jesus Christ. When the Trinity is under review the argument is extended to the Holy Ghost, and it is shown that this method of description stops there, and is never employed in reference to any other being, however dignified or exalted. This is, in substance, the method of Dwight, Hill, and Hodge, as it is of Calvin, and the other earlier theologians. It is complete and satisfactory. It is impossible to believe that any divine person is described in Scripture if Jesus be not a divine person. There is no proof of the divinity of the Father, if there be not proof of the divinity of the Son of God. If a man wants to have God and the Bible on the side of a position he has adopted, he can make many a plausible argument; but if a man desires his position to be with God and the Bible, it is difficult to see how he can resist this evidence.

This method should not be neglected by any one who would give a careful study to the subject, and in varying its statement in some degree, we neither ignore it nor undervalue it.

We propose to look at the difficulties of any theory that makes Christ a creature.

1. And, first, it is hard to think of Christ as a great and effective teacher, if He be not Divine. There are two requisites of a thorough teacher: that he knows truth; that he is successful in imparting it. We judge of him by his pupils. If he has put them in possession of exact knowledge, and made them know the truth of things, we applaud him. If he has failed to do this, and sends forth his scholars with ideas the very opposite of the truth, we cannot rate him highly.

Now it is very clear that the disciples of Christ in the end took up notions of Him that are not consistent with His being a creature. These notions they propagated, and, rightly or wrongly, most Christians have accepted them, and been willing to die for them. A teacher of mathematics, most of whose pupils were radically astray on elementary matters, would soon cease to have pupils; a teacher of morals, most of whose disciples held and acted on principles diametrically opposed to his, would soon be suspected; but the fact would be still more

startling if in both cases it was claimed that the identical lessons of the instructors were being followed.

Now, the opponents of our Lord's true Deity, as a rule, insist strongly on His preëminent merit as a teacher. This is the staple of what they have to say regarding Him; and needing to say something, and rejecting the orthodox position, they expatiate on this theme with remarkable persistency. But does it not occur to them that on their theory they require to prove His excellence as a teacher. If fruits be any test, what are we to think of a teacher of divinity who, in point of fact, misleads men —the men who come nearest him, and know him the most—on a vital point? God only is to be worshipped, and they worship Christ. God only hears prayer, and they pray to Christ. God only is to be gloried in, and they glory in Christ. God only is the life and light of Heaven, and Christ becomes all that to them, so that to be present with Him is perfect bliss, and to depart from Him is unutterable woe.

Nor can they be excused on the ground of exceptional stupidity, for the most intelli-

gent of His hearers understood Him in the same sense. They called Him a blasphemer, and carried through a legal process against Him on this ground, that *He made Himself God*—(John 10: 31–33)—"Then the Jews took up stones again to stone Him. Jesus answered them, 'Many good works have I shewed you from my Father; for which of those works do ye stone me?' The Jews answered Him, saying, 'For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.'" Now how easy it would have been to say: "You entirely mistake me," and to set them right by a disclaimer! But no; He defends the position —(John 10: 34–38)—"Jesus answered them, 'Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know,

and believe, that the Father *is* in me, and I in him.'" One of the first elements in teaching, is lucidity. Here is a gross misunderstanding of the teacher's language, according to the Socinian theory. His attention is called to it in a very impressive manner. He defends and explains his ground. But so far is He from correcting the misapprehension in His hearers' minds that they sought again to take Him. Surely, they who assert their Christian character by harping on the one string of the Saviour's worth as a teacher, while rejecting His divinity, and denying His atonement, ought to lay out a little strength in showing how such total, life-long failure to convey a true impression is compatible with unprecedented didactic excellence.

It is hard to comprehend the *example* set by Christ on the theory that He is a creature. By common consent humility is becoming in the creature, and self-consciousness and egotism are universally reprobated. Even Christ Himself magnified these virtues, and claimed them for Himself. But, on the other hand, He is constantly magnifying Himself, lifting up Himself. Egotism is the frequent use of "I," *ego*. How

constantly He employs it! "Before Abraham was, I am;" "I am the way, the truth and the life;" "I am the good shepherd;" "I will draw all men unto me;" "I am the resurrection and the life;" "I and my Father are one." When a proud Premier said, "*Ego et rex meus*" ("I and my king"), the egotism was so noticeable as to warrant a proverb. But the line that lies between a great minister and the king he serves is nothing to that chasm that must ever yawn between Creator and creature. Yet this Jesus ignores that chasm, and in His claims, again and again asserted, "sits down at the right hand of the throne." Is this an example for creatures to imitate? But the excellence of His example is being continually enforced by those who must say something about His saving work and who deny atonement. Surely they have something yet to do in reconciling all this exaltation of self—a created self—in presence of the Creator, and all this attempt to draw men to Him with the modesty becoming a creature. Think of a creature saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" But it

may be alleged, we misconceive the meaning of those words, that He did not mean to convey any such impression. Then we may go back and demand the evidence of His peculiar excellence as a teacher. But that He did mean all this, appears to be proved by the effect. His self-seeking is a success. His disciples follow Him, love Him, lean on Him, believe Him, worship Him, glory in Him. They preach Him. They know nothing else save Him. They go through the world, found a society of which He is foundation, centre, crown, life, power, and whose members sing hymns to Christ as to a God.

It is no reply to say that he had a commission to do this. Others had a commission as teachers and examples,—such as Abraham, Moses, David, Isaiah and the Baptist,—but they assume no such tone. But when Jesus comes to speak of them, He makes them all defer to Him. "Abraham saw my day, and was glad." "Moses spake of me." David called Him Lord. Isaiah saw His glory. The Baptist bare witness to Him, and announced Him; and, according to his presentation of the commission under which he

acted, he is something unlike them all. God "gave his only begotten son," and when He comes to define His position, it is thus: "As thou, Father, art in me and I in thee;" "even as we are one;" "all mine are thine, and thine are mine." And as to the final result of His commission, His view is, "Father, I will that where I am, they may be also, that they may behold my glory," and that glory is no new attainment, it is "the glory which I had with thee before the world was"—(See John xvii. throughout). Surely when the value of the example of Jesus to us men is enforced, there is some need for the explanation of this flagrant departure from the lowliness of mind becoming a creature. It will be hard to maintain the claims of Jesus to respect as a man, if we deny His dignity as God. He is a creature say the Socinians; some giving Him one degree of dignity, some another. Now, if being a creature, He had aimed at creating the impression that He was much more, that He was divine, could He have adopted a more successful policy? Can any one suggest any more effective method for a creature to win for himself a place beside Jehovah than that which

Jesus adopted? He spoke with the authority of God. He assumes a divine tone: "Verily, verily, I say unto you." The people to whom He addressed himself had a divine law, and ordinances which they had indeed vitiated and perverted. But it came to them from the thunders and lightnings of Sinai, and was proclaimed with the voice, and written with the finger, of God. He enforces its deeper meaning with "I say unto you," and tells men that persons might prophesy and cast out demons in His name (this itself being a wonderful assumption of power), but have it said to them, "Depart from me, I never knew you, ye that work iniquity." From all which we conclude that the authority of Christ as a teacher, and the moral value of His example, can only be consistently and continuously maintained by holding that our Saviour is the same in substance with the Father, His equal in power and glory.

WHO CAN FORGIVE SINS?

MOST Bible Christians would reply to this question by another from Mark 2: 7—"Who can forgive sins but God only?" And this judgment of the Jewish Church our Lord approves, and claims that, as Son of Man, one with the Father, he has power on earth to forgive sins—Mark 2: 10.

But this is not the answer given authoritatively to multitudes of inquirers. The Church of Rome says of the human priest "that, unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested is not simply to declare that sins are forgiven, *but as the ministers of God really to absolve from sin.*" (Catechism of the Council of Trent.) And that there may be no mistake re-

garding it, it is further declared that "the priest represents the character, and discharges the functions, of Jesus Christ." He does not "declare and pronounce," which the English Church does, with questionable wisdom; but he *absolves:* and he does not declare and pronounce on condition that men are truly penitent and contrite; but, according to the same authority, men must be uncertain whether they are truly contrite, and the sacrament of penance was instituted in order to calm this solicitude and to give "a well-founded hope that our sins are forgiven by the absolution of the priest." (Catechism of Council of Trent, Professor Donovan's Translation, p. 256.)

This doctrine is inculcated upon the Roman Catholics of the United States to the number, as it is claimed, of six to eight millions; and the practices of the Confessional are being resumed, it is alleged, in the Episcopal Church—one may hope without sanction and in some surreptitious way only—after a protest against them of three hundred years.

To reach definite and scriptural ideas on this question, it is necessary to look at sin itself. What is sin?

It is not an evil like pain, which may be acute and terrible, but does not disturb the conscience. Sin is felt in the conscience as an evil against God. It is a breach of law—not like exposure of one's self to cold or hunger, which violates the laws of Nature; nor like an act of rudeness which violates the social law; but a breach of the law of God. The importance of the law relatively is of no account. Any law of God has divine authority as its support, and any breach of it is a revolt against divine authority: and the law of God reflecting the nature and feelings of God, any breach of it is a revolt against God himself.

No distinction, therefore, can be admitted between venial and mortal sins. "The wages of sin is death"—(Rom. 6: 23). No sin is so light as to be overlooked, because no matter what the form of it, the spirit of it is opposition to God's law and nature. "Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others," but "every sin deserves God's wrath and curse.' The moment we admit any such distinction, as is made in the Church of Rome, all practical morality is thrown into confusion. It is made,

for example, a mortal sin to work at servile work two hours and a half on a Sunday or a holiday, but it is not sin for a music-master to teach all day and be paid for it. ("*What every Christian must know and do.*"—A popular Roman Catholic catechism.)

Nor, if we have a true and scriptural idea of sin, can we admit any works of supererogation. Then existence is based on the assumption that God's law is exhausted in a set of specific commands; that, in addition to it, He has given precepts with which the monk, the ascetic, complies, and so lays up a store of merit over and above the demands of law, and which, like a piece of property in the family, is for the good of the whole. But to administer this stock of over-obedience is the function of the Church; and it is easy to see how arbitrary and irresponsible she may become in dispensing a benefit so impalpable, so entirely out of the reach of human tests, and which, indeed, has no substance and no reality but in the imaginations of ignorant or interested men.

The Scripture doctrine of sin is in 1 John 3: 4—"Whosoever committeth sin, transgresseth

also the law; for sin is the transgression of the law." Only He who has framed the law therefore can deal with the sin in the way of forgiveness.

The theory, however, set up to meet this is in the power of the keys, to judge of which it is necessary to examine the passages on which this claim is rested. They are three in number, and are found in the Gospel of Matthew, at chapters 16: 19, and 18: 18, and in John 20: 23. We shall take them in this order and in detail.

In Matt. 16: 19, our Lord gives to Peter the keys of the kingdom of heaven, assuring him that what he "bound on earth should be bound in heaven."

Now what does the Saviour mean by His "kingdom?" See, in reply, Luke 22: 28, 29—"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me." Whatever that "kingdom of heaven" is, it is the same the Father has appointed him. This is rendered obvious by Matt. 19: 28—"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regener-

ation when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He had just spoken of the kingdom of heaven and the kingdom of God as of difficult access to a rich man in verses 23, 24 preceding. In antithesis to the rich man kept out of the kingdom by his riches, they shall be in it and on thrones, the reward of being with Christ in his humiliation.

Now we cannot believe that Christ gives up to Peter the kingdom given Him of the Father, or surrenders to the apostle the authority He received. We cannot believe that He strips himself of the power of opening the door of that kingdom, and abdicates in Peter's favor. But the passage must prove this, if it proves anything.

But if reason would let us believe anything so monstrous, Scripture itself forbids it. When the foolish virgins knock at the door, He does not send them to Peter, but says, "I know you not." When He defines His own position in Rev. 1 : 17, 18, it is thus—"Fear not, I am the first and the last: I am he that liveth and was dead; and behold, I am alive for evermore,

Amen; and have the keys of hell and of death." So in Rev. 3: 7—"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." In the face of these passages it is impossible to doubt that our Lord admits to heaven, or shuts out from it, in a sense untrue of any apostle. The power of the keys must, therefore, be something different from the Romish sense of it.

But the power of the keys is defined in part in the passage itself, as binding and loosing, the identical words employed to all the apostles; and this again is the same with the expressions in John (20: 23) remitting and retaining. Now the question is, In what sense did Christ employ these words?

It may be presumed that the apostles sooner or later knew and used their powers. But they never used any power such as these words are supposed to convey of absolving sin, "discharging the functions of Jesus Christ." Were they remiss? Had they the power to open the door

into glory, and did they neglect to use it? Did they who, like Peter, Paul, and John, yearned over perishing souls allow this tremendous power to lie idle? Impossible. But we never find them employ it. We do find them night and day with tears telling men the terms and conditions on which God receives and rejects, and when men believed their testimony, receiving them into the Christian Church. And we do find them when a professor of Christ's religion has proved himself only a professor, and acted unworthily of a place in the Church or kingdom of Jesus Christ, directing his removal with apostolic authority. 1 Cor. 5: 4, 5—"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

That such actual results would be involved in such a form of command as our Lord employed, is shown by a corresponding use of language in the Old Testament. Sending out the meek and pensive Jeremiah to do prophetic work, the

Lord said to him (1 : 10)—"See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build and to plant." Had any commission like this been given to Peter, his so-called successor might have founded on it any claim from the scrutiny of the Inquisition to the displacement of kings and the donation of empires. But no one understands that any executive power was given to Jeremiah. He was empowered to proclaim to men the conditions on which the Lord would control the march of events, and shape the history of kings and nations. He was not a king-maker, but a preacher. So, in another connection, the chief butler of Pharoah told his royal master of the wisdom of the Hebrew lad in the prison. "He interprets," says he, "our dreams. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged"—(Gen. 41 : 13). The logic and exegesis which make the apostles actually remit and retain sins, would make Joseph the actual executioner of one, and restorer of the other court-official, while he was still languishing in prison.

But he *made out in his interpretation* that this would be the issue, and so in the pithy speech of the chief butler it is said "me he restored to mine office, and him he hanged."

We are confirmed in the conviction that it is this power of announcing God's terms, and receiving into His Church, that the Saviour conferred, by considering corresponding terms in Scripture. For example, our Lord denounces the scribes and Pharisees in Matt. 23: 13—"For ye shut up the kingdom of heaven against men." Had they also Peter's power of the keys? What did the Lord mean? "Ye do all you can to keep men from believing me, and receiving life on God's terms." So He said to them in explanation, "Ye neither go in yourselves, neither suffer ye them that are entering, to go in." The opposite of what the scribes and Pharisees did, is to be the power and privilege of the apostles. They go in and do all they can to introduce others to the kingdom of heaven. In the same sense in which the scribes shut, they open. And what is this kingdom? In this same gospel—the gospel for the Jewish people, and with Jewish modes of expression—we are not left in doubt.

In Matt. 3: 2, the Baptist said, "Repent ye, for the kingdom of heaven is at hand." In Matt. 4: 17, our Lord repeated the very same words. He could only mean his dispensation, or the Christian Church. Heaven was not at hand in any sense peculiar to that time. When the Lord chose the twelve and sent them out to preach, He said—Matt. 10: 7—"As ye go, preach, saying, the kingdom of heaven is at hand."

The power of the keys, therefore, we take, with Bellarmine, to be identical with the power of remitting and retaining, binding and loosing. All the phrases are figurative, and all mean the same thing. They do not relate to the future state of the redeemed on earth, but to the Christian dispensation which after the departure of the Lord they introduced, and to the Church which is founded on the apostles and prophets, Jesus Christ being the chief corner-stone. They do not, therefore, imply any such power of absolving from sin as has been founded on them.

We hold with Irenæus, that God only can forgive sins, and argue with him that, since Jesus Christ forgives sins, He must be divine. We should say as Basil said to a lady who came to

him, "Hast thou heard, O woman, that none can forgive sins but God alone?"

It may not be amiss to show how modern and how mischievous is the Romish theory on this momentous subject. One does not need to revert to Augustine's unanswerable question—"To what purpose do I confess my sins to men who cannot heal or wound? Or that other—"How shall they who know nothing of my heart, but by my own confession, know whether I say true or not? Nor to the appeal of Gregory the Great—"Thou who alone forgivest sins: for who can forgive sins but God alone?" Nor to the argument of Cyril—"For indeed it belongeth to the true God alone to be able to loose men from their sins; for who else can free the transgressor of the law from sin, but he who is the Author of the law itself?" It will be more to the point to quote the Archbishop of Paris in 1164, Peter Lombard, who says—"In this so great variety of opinions (on sacerdotal power), surely this we may say and think, that God alone doth forgive and retain sins, and yet hath given power of binding or loosing to the Church; but *he bindeth and looseth one way, and the Church*

another." A favorite illustration was that employed by Cardinal Hugo—"The priest cannot bind or loose the sinner with or from the bond of the fault, or the punishment due to it; but only declares men to be bound or loosed; as the Levitical priest did not make or cleanse the leper, but only declared him to be infected or clean."

It was in later times, as the light went out and the darkness deepened, that the priest arrogated to himself the keys of the heaven above: and when the Council of Trent met, and the ranks had to be closed up against Protestantism, that a logical, self-consistent, concatenated system was completed, with the keys in the Pope's hand, and his power transmitted to every connected priest, thus established as master of the destinies of all who owned his prerogatives.

No: not completed. To use any power like this, nothing short of infallibility is needed. What if men make mistakes, sending inside the gates those whom the Lord receives not, or excluding whom He has received? A conscientious priest must often have sore mental struggles, and a fearful sense of crushing responsibility.

To proclaim papal infallibility became a logical necessity. If only men can be persuaded—if only the popular imagination can be impressed with the idea that no mistakes can possibly be made, they will be mad if they break with a power whose permit is invariably indorsed by the Lord of the Heavenly world, and whose anathema bars the gates of heaven against its object.

How this modern appliance has worked, restless Roman Catholics have testified. The distinction between attrition and contrition, the latter being very rare and very hard to be sure about, first bewilders, and then deadens, conscience. Why labor for what I cannot be sure about, when the Church's sacraments remove all uncertainty? Why hold back from indulgence when an hour's interview with the priest will set me on my feet again? And if there should be difficulties in obtaining absolution, at least it is not withheld on a deathbed. And if there be pains after, there are provisions, and means will go some length in procuring relief. So conscience is seared. The soul is subjugated to sin in moments of temptation, to the clergy in mo-

ments of alarm. The atonement of the Saviour is put out of view. The aid of the Holy Ghost is dispensed with. The law does not need to be written on the heart. The kingdom of God is no longer within. It is not God with whom we have to do, but a man—a man clothed indeed with mysterious and awful power, but still a man —a man whom we join at cards, or a glass of wine. The elevating contact with God in Christ is lost to the soul, and it grovels among objects little greater than itself. Prayer becomes part of penance, and the cleansing efficacy of the blood "is superseded by the clearing off of the enjoined compensations. Under spiritual direction the ultimate ambition of superficial human nature is reached, and we become every man his own Saviour." That many souls—not ignoble—penetrate this hard and barren lava-crust and reach the living water beneath it, God forbid that we should doubt. But they drink not by means of, but in spite of, the system which has systematized atonement by the creature, and, in putting a priest in the Confessional, seats itself in the temple of God as if it were God.

HOW CAN GOD BE KNOWN?

THIS question never gives much trouble to ordinary, unsophisticated minds. It has been, in late days, only among the philosophers, and those of the transcendental school, that it has awakened interest and aroused controversy. Even a cursory glance into the speculations of these men satisfies one that much of the discussion is a war of words. Hegel and Schelling and Cousin, while not agreeing among themselves, and while in one form or other identifying God with nature, or with infinite or absolute reason, are refuted by Sir William Hamilton; and he, in turn, is regarded by sound thinkers as taking a position in refutation of the German transcendentalists, and against Pantheism, which is not compatible with the Christian religion. He did not mean it

so. He thought his philosophy sound, and a support to religion, while Dr. Hodge, for example, considers his philosophical views regarding God, and those of Dr. Mansel, who was an excellent Protestant clergyman, inconsistent with belief in a personal God. Herbert Spencer, who claims to follow Sir W. Hamilton, is understood to deny the being of a personal God.

The consolatory reflection to us is, that we can have all the solid comfort of Christian belief, and all the safety of the children of God, without even hearing of these disputations. Like the electric storms of which we know nothing, until we see a notice of them in the newspapers next day, these intellectual conflicts rage above us without disturbing us in the pursuit of usefulness and the path of Christian obedience. We may comfort ourselves by the feeling that such of these disputants as enjoy Christian peace and hope, discard for the purposes of these graces their philosophical investigations, and sit, as we do, as little children at the feet of Jesus.

The point that is of some practical consequence to us, is the harmonizing of the language which the Bible employs, and which we use,

after it, as to God's nature, with certain other language which it teaches us to adopt. For example, we address God as incomprehensible. There is foundation for it in Job, 37 : 5—"Great things doeth he which we cannot comprehend." We describe Him as "unsearchable." The authority for this is in Job, 5 : 8, 9—"I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvellous things without number." So in Psalm 145 : 3—"His greatness is unsearchable." In Rom. 11 : 33—"His judgments are unsearchable, and his ways past finding out." We speak of Him as dwelling in inaccessible light. The authority for the phrase is in 1. Tim. 6 : 16 —"Dwelling in the light which no man can approach unto," the allusion being apparently to Ex. 33 : 20—"Thou canst not see my face, for there shall no man see me and live." Yet, in seeming opposition to this, we are enjoined to acquaint ourselves with God, and be at peace with him (Job, 22 : 21); the apostle John tells us that "we know that we know him" (1 John, 2 : 3), and the Redeemer has taught us that "this is life eternal, that they might know thee

the only true God, and Jesus Christ, whom thou hast sent"—(John, 17: 3).

Hence, a caviller does not require any special acuteness to say, "Look at the contradiction that is here. Your God is unsearchable, inaccessible, unknowable; and yet it is essential to life that you should know Him."

Now we can only make a definite reply to such an objection by a clear use of language. When we say of God, "Who can by searching find out God?—who can find out the Almighty unto perfection?" we do not mean that nothing can be known of Him. We mean He cannot be *perfectly* known. He is too vast for perfect comprehension. This is a distinction familiar and inevitable to all life. We know the ocean, can taste it, bathe in it, sail over it, without knowing it to perfection. We can know space, move in it, measure portions of it, without knowing it to perfection. A child can know his father, love and be loved, without knowing his plans, his business, his intentions. I can know a friend who is a painter, without comprehending his art; or a musician, while his powers are incomprehensible to me. We can know math-

ematics, but not necessarily all truth of the mathematical kind. We can know God as Creator, Father and God of salvation, without perfectly and fully knowing Him.

Indeed, it would be a very wonderful thing if men did perfectly know God the Creator, seeing there is nothing of the creatures they know perfectly. The race went on till comparatively lately without knowing even the circulation of its own blood. The oculist finds out new facts regarding the eye, the aurist regarding the ear, the optician regarding light, the zoologist regarding the animals, the mineralogist regarding the metals, the astronomer regarding the stars. It would be an astounding thing if a creature did not perfectly comprehend itself or any other creature, but yet comprehended fully and perfectly the Creator.

There is a class of passages in Scripture that suggest the middle truth, by and in which the apparent opposites are reconciled. Christ, when known to men, so that they are reconciled and saved by Him, promises in reward of loyal obedience to manifest Himself unto them, *i. e.*, show them more of Himself. They know some-

thing; they shall know more. Paul, who knew Him, desires to know Him and the power of His resurrection and the fellowship of His sufferings —(Phil. 3: 18). The Ephesians knew the Lord, but Paul prays (Eph. 1: 17, 18, 19) for further insight into His ways, particularly in redemption and His relations to His people. Paul says he knew as a child (1 Cor. 13: 11); he saw through a glass darkly (v. 12); he knew in part, but he looks for unobstructed vision, and a more extended knowledge.

In the light of passages like these, all look of contradiction disappears; we are seen to be but learners, only partially informed; and with a Being to be constantly studied, without the possibility of exhausting the subject and sinking into satiety. A listless child is sometimes directed to a supposed good book, and more or less truly replies, "Oh! I know it all—it has nothing new to interest me." But the children of God can never—though they have eternity for the effort—fathom the depths of this Almighty and Infinite Creator.

Our ignorance of Him, then, is not the ignorance of an idiot, whose mind is blank—absolutely

destitute of ideas. It is more like the short-sightedness of defective eyes, or like color-blindness. We know what divine attributes are; that they exist; and are exercised; though not always able to distinguish the operation of each, or to follow them in their far-reaching effects. A man stands by while a cannon is fired. He cannot see the ball, nor follow its flight; but he sees the explosion, hears the sound, knows how the explosion was produced, can explain it in part, and estimate roughly the effect of the ball. So in the ways of God. He has shown us enough to satisfy us that He acts, and, in part, how He acts, though it often enough happens that the mode of His action eludes our observation. and the influence of His proceedings is far beyond our reach. Men saw how Jesus Christ was betrayed, condemned, crucified; but who saw the moral bearings of the act, and the far-extending results it produced? They could see that Christ obeyed the Father, and that He who gave Him up to death would glorify Himself thereby. but who of them estimated the consequences? We do only in part, angels do only in part; none,

save the Lord himself, comprehended the entire movement.

How, then, in point of fact, do we know God?

(*a*) There is an innate knowledge of Him. We are so made as to feel Him, as it were. It is one of the intuitions or first truths of the mind. This knowledge is necessary; and it is universal, as proved by history, observation and Scripture. Conscience works in some way everywhere. Men have everywhere a sense of dependence on some higher Being, and of responsibility to Him.

Exceptional cases prove nothing against this. Occasional idiocy does not disprove that man is a reasonable being, nor occasional child-murder that parental affection is natural. But it is doubtful if the exceptional cases have been proved, for alleged savages without an idea of God are usually imperfectly understood; and men are apt to think even regarding themselves that they had no God, when the ignorance is relative, and they mean "no such God as I have now." Observation may, and does, strengthen this feeling of God's existence, and reflection may deepen it. Tradition may give it shape

and definiteness, but it is prior to reasoning and learning; wrought into our constitution, it makes us capable of dealing with an unseen world, just as by the intuitive belief in the evidence of our senses we are made to realize from the beginning the existence of a visible and material world.

(*b*) God can be known from His works. "Every effect must have a cause" is an intuitive truth. The world is an effect, and must have a cause, and a cause equal to the production of the effect. This argument is known as the cosmological; is dependent for its force on the just ideas of causation; was developed by Plato and Aristotle; attacked by Hume, and has been adequately defended by men equally scientific and far more philosophical and devout.

Unless we hold the eternity of man, there must have been a beginning for him. But history shows a limit to man's existence. Even "development" does not deny this. Granted, if you will, that man has improved and grown out of germ-cells, it is not held that they are "from everlasting," or self-existent, or self-made. Call them by any name you will, "protoplasm,"

"cells," or what not, make them out to be as many millions of years back as you will, while a beginning is conceded, there is need for a Creator, and it will have to be admitted that the evidence of power, wisdom, and design is overwhelming if we assume that cells or "protoplasm" have been formed in such a way as to develope into what we call "Creation" in any era, no matter how distant. This ought to be remembered in favor of certain scientists who are loosely described as atheists or materialists on account of the scientific positions they have assumed. They put back creation, but do not deny it. They make its early stages quite different from the accepted ideas of it, but they do not by their theory ignore a Deity, and should not have railing accusations brought against them.

(*c*) For moral and spiritual purposes God can be known from His word, which is meant to be a permanent, world-wide, infallible, and intelligible revelation of Himself. This He employs for the awakening of men's consciences to the need of peace with Him. This He makes the means of their reconciliation and birth into

His family. This He employs for their sanctification. Here, God is in Christ, reconciling men to Himself. He who would so know Him as to be attracted to Him, saved by His grace, assimilated to His nature, sanctified, is directed to "the truth," and His word is truth.

And to the loving study of this word let us turn our own, and, as far as we can, our neighbors', heads and hearts. Let us summon the old from their cares and troubles to the holy calm it breathes; the busy and ambitious from their struggles to the solid possessions it offers. Let us arrest the dreamy speculator among his guesses, and lead him to reverent obedience to the holy oracles. Let us proclaim man's true mental freedom to lie in submission to the Father of lights. Let us—perhaps more than all—exalt this word in the pulpits, and the schools of the Christian churches. Let us make the young conversant with it, not only as a book, but as God's book. Let us flood the community with its light. It is the true purifier, and we have had too many unhealthy exhalations. It is the one effective, inoffensive check upon those anomalous growths of human opinion,

the existence and extravagance of which are made the reproach of private judgment, and which are "religions" only in regard to the topics they touch, and not at all in the spirit they inspire, or the temper they exhibit.

WHAT IS AN APOSTOLIC CHURCH?

THE two things to which men commonly look, in forming an estimate of a church, are doctrine and discipline, or, more properly, government. What does she teach? How does she manage her affairs? These two things are not equally important, but they are both important. Food and clothing are not equally important. Men can manage to live with very little of the latter for long periods, who would inevitably die if deprived of the former. But to our well-being, food and "raiment fit" are necessary. So, to a church's well-being, doctrine and government are essential.

It is difficult to see how a church could maintain a claim to be "apostolic," while flagrantly contradicting apostolic doctrine. If the apostles made out justification to be by faith

alone, and the Church made it by something else; if they made Christ the only priest, and the Church made many human priests; if they put the Scriptures in all men's hands, and the Church only in those of the clergy; if they sent men for absolution to Christ, and the Church to the priest; if they made the new birth to be by the word and spirit, and the Church ascribed it to an ordinance; if they directed men to the cross for everything, and the Church calls them to herself, it is hard to see wherein her claim to apostolic doctrine lies. She diverges from it at so many points, and these vital and practical, that it seems to be of little moment how much other theoretic truth she holds.

It is not a little remarkable that the Church of Rome, in her popular presentation of herself, does not usually put doctrine in the front—not because of any sense of absolute weakness there, probably, but from a sense of relative strength on her side as a corporation. She points to her infallible head in the chair of Peter, ruling over so much of Christendom, for so long a time, and with a sway so mighty and continuous. This impresses the imagination: seems to furnish

a strong presumption in favor of the organization that claims the keys and serves itself heir to the promise of protection forever, against the gates of hell.

Rather much has been made in modern times of the distinction—itself not very sharp—between "essentials and non-essentials." By the "essentials" men mean that which a sinner must ordinarily know in order to live, such as the need of forgiveness and the new birth, the work of Christ for us, and of the spirit within us. But a single gospel, even a chapter like John iii., informs us on these points. We must take care that we do not stigmatise much of the Bible as useless and unnecessary, and rule that unimportant, the very giving of which by the God of our salvation implies its value and importance. A chapter or a book in the Bible may not be essential to salvation, but it is very certain it is essential to some wise and good object. There are certain organs of the body loosely called vital, and essential to life, as distinguished from other portions of it; but we do not look lightly on any injury to any member. And if we have a

healthy religion, we shall probably feel similarly regarding the whole of revelation.

Assuming, then, that substantial agreement in doctrine with the apostles is necessary to an apostolic church, and gladly recognising this agreement in the Protestant churches, a further inquiry is proper as to the government of the Church. On this subject it would be vain to expect instructions as ample as we have regarding the atonement; for Scripture emphasizes truths according to their relative importance. It would also be vain to expect the topic of government to be treated in a specific and formal manner. Morality is not so enjoined in Scripture. Great principles are laid down, and the honoring or dishonoring of them is exemplified throughout the Bible. God thus requires diligence in searching, and candor in applying, on the part of a true disciple.

It would also be idle to expect usages to be formally explained to a community where they were already accepted, or machinery to be described to those among whom it was actually at work. We do not look for definitions on the Sabbath law, or on public worship to churches

that kept the Sabbath and regularly worshipped. Yet, on all these and many similar themes, we have hints, references, allusions, directions, by which the majority of Bible Christians have been conducted to conclusions on which they rest confidently.

It is sometimes alleged that the Scripture is silent regarding *forms* of government; and this by those who are strenuous in upholding *government*. But it is difficult to see how, as the New Testament is constructed, government in the abstract could be enjoined, and absolute silence be maintained, regarding the *form*. It will not do to say that in things civil, government is recognized, but the form left optional. The parallel does not hold. The Bible has no responsibility touching civil government. But it has, and it assumes it, touching spiritual. When Paul exercised authority, he was prepared to define its source, extent and character. When he ordained elders, or directed them to be ordained, he had and conveyed some definite idea of what they were to be and to do. He never gave any directions whatever regarding the election, inauguration, or functions of civil officers.

But he does all this regarding ecclesiastical. It is not true, in fact, that the New Testament leaves the government of the Church exactly as it leaves the government of the State. No Christian man believes that a ruler in the house of God holds his place on the same precise ground as the mayor of the city; or, to bring the matter to a clear issue, Paul did not mean, in saying "the powers that be are ordained of God," that the Roman Emperor and he himself acted under the same kind of divine ordinance. We cannot, therefore, admit that the New Testament is as indifferent to modes of government in the Church as in the State. The New Testament, carried into a community without government, is silent as to their duty in that respect; but it has a message to a Christian people without any government, and in speaking of "elders," a "presbytery," "obedience to them that rule," in defining the character and qualifications of "bishops and deacons," it does a great deal more than recommend government in the abstract, as ordained of God.

Let us now examine the general character-

istics of the government of the apostolic Church. How did it get its officers? Our modern history furnishes a parallel. When rebellion breaks out in a province, special officers are necessary for the purpose of subduing the insurgents, and the general government commissions them. When the work is done, their commission ends, and the government of the province passes to other hands for ordinary administration.

So when the world was to be subdued under Christian truth, special officers, apostles and prophets were commissioned for spiritual work, and with special qualifications. They, like the miraculous gifts with which they were endowed, served a temporary purpose, and had no successors. The proof of that is, that nowhere in the New Testament is there any suggestion of the appointment of successors, as for a succession of elders and deacons. To change the figure, special officers and miraculous gifts were as the wooden frame under the bridge till the arch is completed and the mortar has set, when the supports are withdrawn. When the Church became a fact, an organization, holding fast and holding

forth the truth, the temporary stays were taken away.

1. The permanent officers were chosen by the Christian people. This right of choice is not dogmatically or formally stated because it was *in use*, and is illustrated in the choice, by the whole body of the successor to Judas, and of the seven administrators of the church's bounty—(Acts 1: 13-26 and 6: 5, 6). On this point I refer with pleasure to Dr. Jacob's *Ecclesiastical Polity of the New Testament*, in which this view is ably maintained, and it is shown that (i) "in the appointment and removal of the ministers themselves; (ii) in the general edification and discipline of the church; and (iii) in questions of doctrine and dogmatic teaching, the laity had a voice and were able to make it heard,"—(p. 147).

2. There was no distinction of rank between the Bishop and Presbyter in the Apostolic Church. Phil. (1: 1) mentions only bishops and deacons. In so prosperous a church were there no presbyters? James (5: 14) directs the sick to "send for the elders." Does he ignore bishops? No. he counts them the same as

elders. Proof of this is found in Titus 1 : 5–7— "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre."

If you read in a political work that the President of the United States must have such and snch "qualities, for the chief magistrate of the nation has onerous duties," you would not doubt that the President and the chief magistrate were one and the same person. Peter (1, Acts 5 : 1,) and John (2 John, 1) call themselves elders; they included the office of bishop, or overseer, in that of the apostle. So General Grant might write to the scattered officers of the Army of the Potomac: "The officers who are among you, I advise, who am also an officer." So when Paul sent for the elders of Ephesus, and gave his counsel to them, he said (Acts 20 : 28), "take heed unto yourselves and to all the

flock over which the Holy Ghost hath made you overseers" (*episkopous*), bishops, as in Phil 1: 1. So Gibbon (ch. 15 of the Decline and Fall) says of "bishops and presbyters; two appellations which, in their first origin, appear to have distinguished the same office, and the same order of persons. The name of *presbyter* was expressive of their age, or rather of their gravity and wisdom. The title of *bishop* denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care."

So Dr. Jacobs thinks it supported by as "strong historical evidence as such a subject can well demand. 1. The only bishops mentioned in the New Testament were simple presbyters; the same person being a 'bishop'—*episkopos*, *i.e*, a superintendent or overseer, from his 'taking an oversight,' of his congregation, as is distinctly shown by Acts 20, and other passages; and a presbyter—*presbuteros*, or elder, from the reverence due to age"—(p. 72, Ecc. Pol. of New Testament).

3. The apostles provided for several elders in each church. The proof of this is in Acts 14:

23, where we read that Paul and Barnabas made a visit to the churches at Derbe, Lystra and Iconium, "confirming," that is, strengthening, the souls of the disciples; "and when they had ordained them elders in every church," not an elder in each church, small as the societies must have been. The Church of Ephesus had its "elders" (Acts 20: 17). So had the Church at Philippi—Phil 1: 1, where they are called "bishops." On this subject Dr. Jacobs says "as in the case of the Jewish synagogues, so in the earliest Christian churches, there was usually, if not always, a body or 'college' of presbyters at the head of each society;" and after alluding to Jerusalem, Ephesus, and Philippi in proof, he adds, "while on the other hand, there is no recorded instance of a single presbyter superintending any congregation." It is creditable to Dr. Jacobs, as an Episcopalian, that he accepts the statement that the Bishop's diocese was the "parish;" then called *paroikia*, whence we have the word. Lord King (Inquiry into the Constitution of the Primitive Church) "held that the parish had but one church for

three centuries. Mission or branch congregations, however, grew up comparatively early."*

4. Ordination was the act of a body of officers, not of one. The evidence of this is in Acts 6 : 6—"They laid their hands on them;" 13 : 1, 3—"and laid their hands on them;" and 1 Tim 4 : 14—"with the laying on of the hands of the presbytery." If in any case the command to ordain is given by an apostle to a single individual, as in Titus 1 : 5, we are bound to suppose he would interpret the order in accordance with common practice, and understand that he was to *see to it* that elders be ordained. On this subject Dr. Jacobs is clear and explicit. "But when fresh ministers were ordained in an already constituted Church, the presbyters there present took part in an apostle's ordination by laying their hands with him on those who were ordained; a custom which was preserved in the later church, and has been retained even to the present day, in some slight respect, in our own," *i. e.*, the English Episcopal—(p. 111,

* Sir Peter King, Lord Chancellor of England, brought to his inquiry great learning and a clear judicial faculty, and his work deserves more attention than it has received.

Ecc. Pol. of the New Testament). There is no case of ordination by an individual presbyter in the Scriptures.*

5. The last principle embodied in the apostolic church is the right to refer difficulties to the assembled deputies of the churches. A difference of opinion rose at Antioch, and created trouble. The resident presbyter did not

* On this subject I deem it due to Dr. Jacobs to quote his deliberate estimate of his own and other churches, in the matter of ordination: "The churches which, like our own, have retained the Episcopate and Episcopal ordination, may reasonably prefer this form of government; and justly consider that it is one of all but apostolic antiquity, and one which having been found desirable, or even necessary, after the departure of the apostles,—and having been well tried by long experience,—should never lightly be given up. But, on the other hand, the government and the ordinations of Presbyterian churches are just as valid, scriptural and apostolic as our own: and when circumstances made it necessary or expedient, it was quite lawful for them to adopt this form of church polity, and, having found it effective, to retain it." (Ecc. Pol. of the New Testament, p. 115.)

This is a singular statement in many respects. Dr. Jacobs establishes every feature of the Presbyterian Church as *apostolic*, in this book, and declares his own government to be "*of all but apostolic antiquity*." The Presbyterian being of apostolic antiquity, it might well be "lawful to adopt it!" Nor is it saying much to declare it as apostolical as that which is "*of all but* apostolical antiquity." But if it is, as described, why re-ordain a Presbyterian minister?

settle it; but certain of the church went up to Jerusalem and laid the matter before the apostles and elders. And there was deliberation among them, and a decision reached and embodied in letters from the "apostles, elders and brethren," and these were delivered to the churches of the Gentiles in the various cities. (See Acts 15, and 16: 4.) The dispute could not be settled at Antioch: it was carried up to an assembly of apostles and elders, debated, decided on, published, and held to bind all the parties concerned. An apostolic church will have this check on local ambition, and guarantee for the freedom of the individual believer.*

One thing is evident throughout these arrangements, namely, the dependence of the whole on Christ. He qualifies and sends the apostles. Under the guidance of His spirit, they give directions to the churches. Matters of local detail will be, it is presumed, settled accord-

* Readers who have opportunity to consult "Witherow's Apostolic Church" will find these principles clearly put, and their application to existing churches frankly and candidly made. The book is specially adapted to Great Britain, but it is of interest and value anywhere. We cheerfully acknowledge our obligation to it.

ing to circumstances, judged of by Christian wisdom, but the main and leading principles of government are seen in action, or set in motion, and the church is made a free, self-governing body, independent of any creature outside, and dependent on Christ Jesus exalted, king and head over all things to the church, "which is his body, the fulness of him that filleth all in all"—(Eph. 1: 23).

IS CHRISTIANITY TO BE MODERNIZED?

WE ought to be willing to credit science with any corrections it has effected in our conceptions, or representations of religious, or supposed religious, truth. Science is not the alien rival, but the child of religion; and she ought not to be "without natural affection." Religion can afford to rejoice in the real services of science, even while reproving and regretting the wilfulness of her offspring. All good men must wish the heart of the child to be turned to the parent: for their permanent alienation brings "a curse upon the earth."

With the most cordial desire to yield to science all the honor she has earned in this field, we can only find one specific amendment in

religious thought,* and that in the field of astronomy, curiously enough, the oldest of the sciences. No one is interested in denying that the earth was long regarded by Christians as the centre of the solar system: and that the Bible was read and understood in harmony with this view. Even Turretine labors to defend it from the Scriptures, with arguments that are now obsolete.

But so soon as the evidence of the Copernican system was made clear, religion accepted it. Men went to their Bibles, re-examined them; found that they had been reading them in the light of a defective and mistaken science; that they were not obliged by anything in their Bibles so to read them; that the Scripture fitted the true *theory, and gave new proof of its fitness for all ages* and lands. But is there any strong presumption in favor of science as against religion, in this circumstance? It does not so appear to us. For the precise fact is—not that from their very beginnings science stood clearly on the truth, and religion in the error, but that

* Strictly speaking, not directly religious, not so much *sacra*, as *circa sacra*.

they stood together in the error; nay, more, that religion was placed, and gratuitously placed, in the wrong, by science, and only made the correction less rapidly than science from its being—most properly by its very nature—a more conservative force than science.

We are not aware of any parallel to this in the history of thought: it is the one, solitary achievement in this line, and we submit that more has been made of it than the facts warrant. Galileo did not stand up as the representative of Science *versus* Religion; he was as much against the science of his time as against its religion. But when the times had come up to him, and his victory was assured, science did what has been all too often done in the world—she applauded the winning side, and declared it had always been her side.

The demands made on the strength of this single feat we regard as excessive. We think, moreover, that no considerable part of them is yet substantiated. Let us run over the principal of these requirements.

(1.) It is urged that the fixed, stable charac-

ter of all physical laws precludes the very idea of miracles; and Christians are informed that they must abandon this element in their thinking. But the claim has not been so established in behalf of law, as to make it both rule and executive, both *modus operandi* and operator. The philosophers have bewildered themselves by a phrase—"reign of law," as if Deity had made the world, framed the laws, and then abdicated absolutely in their favor. When it is to be settled whether or not He has done this, the examination must run over more than the physical field. We will not permit scientists to assume that nothing is known of God, but through their investigations. We will not admit that they have exhausted the evidence on this subject: nor that they have made their positions good on their own narrow field. That the Creator should pass out of the condition of absolute repose, and frame a world and laws, is as hard to account for, on their principles, as that He should modify His modes of operation. At present, a certain class of scientists appears to be unconsciously fulfilling prophecy, and taking a place with the scoffers of Peter, who ques-

tion the possibility of the Lord's second coming, since "all things continue as they were from the beginning of the creation"—(II. Pet. 3 : 4).

(2.) Prophecy is simply a miracle of knowledge, and its abandonment is called for as an essential of revelation. We are asked to place the prophecies of Scripture among the happy hits and "guesses at truth," or to explain them by clairvoyance. Good, devout, and intelligent as was Chevalier Bunsen, he thought the prophecies might be accounted for by clairvoyance. Joseph was a clear-sighted Hebrew boy, and a good medium. This is a fair illustration of the exaggerated estimate formed of new and untried sciences by their enthusiastic lovers. The world has had time to test clairvoyance, and to settle that for all practical purposes a sharp detective sees more beneath the surface than all the Spiritualists of a continent. So far from resiling from the prophecies—though Eichhorn tries by destructive criticism to make out what Porphyry long ago argued, *a priori*, with equal success—we regard the volume of evidence fur-

nished by them as ever accumulating with the lapse of time and the march of events.

(3.) Closely connected with prophecy is the question of inspiration, concerning which we are invited to reform our ideas. Inspiration of some sort is not denied; but it is made out to be in kind the same to the bards of the Bible and the bard of Avon, to Isaiah as to Homer. This idea gained some show of Christian support from those "mannikin traitors" to Christian truth, the "Essayists and Reviewers," whose volume agitated England some ten or twelve years ago, and gave so much aid and comfort to multitudes who never read it, and, reading, could not have understood it, but who had a general impression that seven or eight learned English churchmen had gone bodily into the ranks of infidelity. But no case has been made out against the Catholic view of inspiration; no proof has been given that it is identical in kind with the genius of Dante or Burns; and it appears to us that, rightly considered, the very progress of science is supplying arguments for supernatural inspiration. It ought

to strike thoughtful men as remarkable that while the ancient standard works in philosophy, astronomy, chemistry, anatomy, medicine, geography, are all obsolete, and of interest only as literary curiosities, the Pentateuch and the prophets never had so many devout students as in this year 1873, and never had so many corroborative evidences; Moabite stones, Palestine explorations, and Assyrian records rising from the grave of ages to testify to the inspired truth of Revelation.

(4.) The unity of the race is impugned, and we are informed that the popular idea of all men descending from a single pair cannot stand the examination of the ethnologists. Well, Ethnology is a very juvenile science, and its staunchest friends, like Sir John Lubbock, have all the juvenile tendencies to swallow remarkable stories on slender evidence. We must say that this form of scientific assault awakens in us less respect than almost any other. Anatomy, physiology, philology, psychology—all combine in testifying that all men may be of one origin. There is not a bone, an artery, a faculty, an apti-

tude, a nerve, in the European that has not its counterpart all over the earth. Science says all the races may be one; theology says they are, and receives and offers a history of their creation, fall, and decay; and the ethnologists, having found the specimens in various stages of decay, and been informed by wandering travellers of odd and curious exceptions, deny the unity. It would be almost as scientific to deny to the mother of an Albino that he is her child, on the ground that he is so unlike the handsome brunettes, or the dark-skinned stripling, who also call her mother. Till the evidence on this subject assumes a different form, we shall hold by the position of a most intelligent traveller of old, that God "hath made of one blood all nations of men for to dwell on all the face of the earth"—(Acts 17: 26).

(5.) Akin to this, is the antiquity of the race, on which, also, we are counselled to shift our ground. Nowhere, it seems to me, within one's own memory, has a science had so many admonitions to be clothed with humility as in this line of inquiry. Have we not gone over,

and gone past, Sir Charles Lyell's uniformitarian theory? Have we not had flint arrow-heads in profusion—without, however, any human remains beside them, or anything to identify man with them? But the patient men of science are doing what they will not let us do—they are confidently expecting that the man, or, at least, something human, will "turn up." For it is incredible that races should have lived, and died, and spent all their time in chipping flints into arrow-heads and knives, leaving so many of them that you can get them in places by the bushel, and not leaving one other relic of any kind whatever! The pre-adamite Mississippian who left his bone, the *os-innominatum*, at Natchez, and with whom, at least, one of his bones, we are so familiar, was more considerate; but the fact that, instead of having lain a hundred thousand years at the foot of the cliff, his bone probably fell from the top of it, destroyed his value. But we cannot linger among the delusions of science. Have we not been to the red Indians at New Orleans; to the bone-caves of Aurignac; to the lake-dwellings of Switzerland; to the mud of the Nile, and back to the

shores of the Frith of Forth? and everywhere there has been lacking some link to prove that human beings were there for Lyell's 100,000 years, or Dr. Dowler's 50,000, or even Bunsen's 14,000, before Adam. One feels a kind of sympathy for the interesting men thus occupied. Under the town of Leith they find some delightfully old human remains; but they have hardly settled their probable uses till a "canny Scot" digs deeper, and brings up Roman pottery, for they are liable to all the tricks to which travellers are proverbially exposed. Speaking of the law of demand and supply in the matter of relics, an intelligent writer says: "The Arabs are notorious sinners in this respect; and if you offered an adequate reward for the skull of Sesostris, or for a wheel from Pharaoh's chariot, they would pretend to find the former in some mummy-pit, or to fish up the latter from the Red Sea."

We make two observations in concluding this part of the subject. The first is, that no adequate evidence yet appears of races of men before Adam; and, secondly, if they were

proved, no more violent change would ensue in religious thinking than from the adoption of the Copernican astronomy. The Bible is for the race of Adam, and had no more to do with the supposed owners of ape-like crania, than with the tastes and habits of the Plesiosaurus.

Finally, we are required to modify our views of Geology. An error having been rectified in the heavens above, our attention is now turned to the earth beneath. That geologists' sober declarations can be held consistently with unwavering faith in the Bible is proved by the case of Kurtz and Hugh Miller in Europe, and Professors Guyot and Dana on this Continent, who accept one theory; and the case of Buckland, Whewell and Chalmers, who accepted another. The Bible is to geology as it was to astronomy. That some modification of *our reading* of the six days' work should follow, however, we are not prepared to deny. And this leads to the notice of an article in the *Contemporary Review* for December, 1872, on the Westminster Confession of Faith, in which a revision is urged in the interests of broader thinking. Little is

added by the writer to our stock of knowledge as to the controversial temper of the times; we always knew that there were several excellent men in England who were not in the Assembly; but it is a surprise to be told that the doctrines of the Confession, as preached by Twisse or Rutherford, would now be listened to with execration in England or Scotland. The fact is, that the most effective and appreciated preachers, as Spurgeon in London, Candlish in Edinburgh, with a large list of less distinguished men throughout Great Britain, are distinctively the exponents of the Westminster Theology.

In searching for the specific points on which this writer rests his opinion, we can find absolutely nothing except the doctrine of "reprobation," a term never once used in the Confession, or Catechisms, and the belief—not in the Confession, he admits, but in its framers' minds—regarding the "span-long" infants. How well the writer is fitted, by nice theological discrimination, to direct on the subject of "the decrees," appears from the fact that he either does not know, or does not notice, the distinction made by the Westminster divines between *pre.*

destination as a positive decree conferring everlasting life, and forming the basis of salvation by grace, and *forcordination*, a decree of arrangement condemning the guilty to death, and forming a basis for judicial procedure founded on man's character.* He is aware, however, that Sir William Hamilton and Principal Cunningham held that both Calvin and the Westminster divines considered the human will free in the philosophic sense; but on his own authority, and without assigning reasons, he modestly contradicts them both. And, curiously enough, he entirely omits the point where the confession of faith is vulnerable to the geologist, namely, in the statement (which explains words from the Fourth Commandment) to the effect that God made all things, out of nothing, in six days. Now what should be done with this statement? In Genesis 1 : 1, the Hebrew uses the word *bara*, but for other and subsequent Divine acts it has other words, till it comes to the making of the sea-monsters, and of the man. The other words are "made," or "formed," or "builded," out of

* See Introductory Essay to "Shaw's Exposition of the Confession of Faith," by the late Dr. Hetherington.

already existing material. Man is *created* as to being, *formed* as to his body, *made* as to body and soul in one person, as in Isaiah 43 : 7—"I have created him for my glory, I have formed him, yea, I have made him." Now in the Fourth Commandment—"for in six days the Lord made heaven and earth"—it is *hasah* that is used, not *bara*; so the Scriptures are consistent with themselves, and not contradicted by Geology. But this nice accuracy of Scripture, men had no occasion to prove two centuries ago. Neither Science nor Religion had called attention to it; and the Westminster divines took the current language of the times on the point. Whether to correct it would be an adequate reason for a Pan-Presbyterian Council, or whether an explanatory note like that which some of the Churches have as to the civil magistrate, would suffice, is a fair subject for inquiry, and its settlement either way will not materially affect Christendom; but this is the only point, so far as we see, on which a claim is sustained for the readjustment, as it has been pretentiously called, of Christianity.

WHAT IS THE BAPTISM OF FIRE?

THE Bible is not only consistent with itself throughout, but there is a surprising continuity of representation in its successive portions. Divine things could only be revealed to man in ways that God prepared and made intelligible to man, and having once given a symbol, the inspiring spirit uses it consistently from beginning to end.

There is obvious reason for this in the nature of things. If Euclid employed the word "triangle" to mean one thing in his first book, and quite another in his third, confusion would be the result. It could only bewilder the reader of a book on mental philosophy to have "sensation" or "perception" used in one sense in one part, and another elsewhere. On the same principle of utility and adaptation to man's wants

we shall find that the idea of a sign having once been given, the sign has a uniform meaning throughout the word, modified indeed, possibly, by explanatory phrases, precisely as we speak of an isosceles, or an equilateral triangle. This feature of the Divine word suggests the need of search and study in the Scriptures. It is not to him who gives desultory attention to detached fragments, but to him who patiently compares part with part, and comprehends it as a whole, that the Bible yields up its treasures.

In Gen. 15 : 17, the Lord appears to Abraham and enters into covenant with him. The offerings are divided ; the patriarch watches, and waits till a deep sleep falls on him, awaking out of which in "an horror of great darkness," he sees pass between the sundered portions "a smoking furnace and a burning lamp." The God of Abraham reveals himself in fire.

When the men to whom the promises of the covenant were given have passed away, and the time of fulfilment approaches, another interview with the Lord is granted. Now it is at the backside of the desert, and to Moses. "The angel of the Lord appeared unto him in a flame of fire,

out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed"—(Exod. 3: 2). The angel here is divine; for "the LORD" is the speaker in verse four; His presence made "holy ground" (v. 5). It is the God of Abraham remembering and preparing to fulfil the promise. He shows himself in fire, but with new surroundings; not in a word only, which is "as a light shining in a dark place," but as a God present with a poor, lowly, and oppressed, but indestructible people—indestructible because He, the indestructible, is in and with them.

The people, having come out of Egypt, must receive a law. Sinai is the chosen spot, the prepared amphitheatre for a great assembly. It "was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"—(Ex. 19: 18). Here is the God of Abraham and of Moses. And what a view of the Lord's gracious presence with the people is given when that same august symbol stoops over the tabernacle; "for the cloud of the Lord was upon the tabernacle by day, and

fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." (Exod. 40 : 38.) There is mercy with the Lord : there is also judgment. When Nadab and Abihu profaned His altar, "there went out fire from the Lord and devoured them"—(Lev. 10 : 2). So, to punish this murmuring people (Numb. 11 : 1), "the fire of the Lord burnt among them at Taberah." To this, probably, the allusion is made in Deut. 4 : 24—"for the Lord thy God is a consuming fire, even a jealous God." In the days of the Judges, the heart of Gideon is moved to the struggle with Midian by a Divine revelation : his sacrifice lies on the rock, and the angel's staff touches it, "and there rose up fire out of the rock and consumed it"—(Judges 6 : 21). There was natural fitness in Elijah's challenge to the priests of Baal (1 Kings 18 : 24) : "and the God that answereth by fire, let him be God." "A great cloud, and a fire infolding itself," introduces the visions of Ezekiel—(1 : 4).

It is an extremely improbable thing that these harmonious representations, running over a thousand years, should be accidental coincidences. There are natural resemblance, which

might account for some vivid figures in the prophets, such as "the wall of fire" around God's people in Zech. 2: 5,—or the "refiner's fire" of Malachi; but they would not account for this continuous representation of the Lord. Possibly there may be more reference to this mode of Divine appearance in some of the prophetic allusions than at first sight appears. The question of Isaiah 33: 14—"Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?" may be a parallel to the question of Psalm 15: 1—"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer is precisely the same as that given to the questions of Isaiah. If this be so, the "devouring (or consuming) fire" and the "everlasting burnings" are the symbolic designations of that Deity whose work of judgment on Assyria suggested the question and the form of it. The point of it then is: "Who among us shall be meet to dwell with this just and righteous God?" Then it is not penal flames, but the glories of Heaven the alarmed inquirer thinks of. Like Peter, when the miracle revealed the

Divine to him, and compelled him to say, "Depart from me for I am a sinful man, O Lord," so this judgment on Assyria inspires a new and keen sense of Divine holiness in the reflecting Hebrew.

Now, we are prepared to look at the New Testament allusions to this significant symbol. In Matt. 3 : 11, the Baptist contrasts himself with the coming Messiah, mightier than he, and whose shoes he was not worthy to bear. "He shall baptize you with the Holy Ghost and (with) fire."

Two interpretations have been put upon these words. According to *one*, the idea is, He shall baptize those who receive Him with the Holy Spirit; and on those who reject Him, will send the fire of His wrath. High names can be quoted for this rendering, from the fathers downward. And it is true that the symbol has this felicity, that it can represent, and has represented, as with Nadab, and Abihu, and at Taberah, that side of the Divine character on which justice is seen in operation. But yet the fire-baptism is not the alternative, but the explanation of the baptism by the Holy Ghost.

It is not "or," but "and." This view is founded on truths elsewhere taught in Scripture: but it is not the truth of this passage. The *second* explanation, therefore, and which we adopt, is that the Divine Spirit will be given abundantly to men under the symbol which disclosed God to His people from the days of Abraham downward. It is the same Almighty Power who rested on the tabernacle, was in the shekinah, who in ampler manifestation comes to the Israel of the New Testament in fulfilment of Isaiah's prediction—(4 : 5)—"And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence."

That this, and not mere judgment, is the meaning, appears from our Lord's reference to the same future transaction: "I am come to send fire on the earth; and what will I, if it be already kindled?"—(Luke 12 : 49). The fire here is not indeed the immediate work of the Holy Ghost, but the ferment, disputing, strife, and division among men to which His working

gives rise, and which is essential to purity by the separation of the evil from the good.

At Pentecost it was tongues of fire that descended on the disciples. Then the strife and the separation began. The penetrating power of the Holy Ghost rested on God's people. A new energy is given them. They are cleansed and transformed. They are only men on the earth, but they have come into living connection with "the Seven Spirits of God" (the all-perfect Spirit) symbolised (Rev. 4: 5) by the "seven lamps of fire burning before the throne."

In the plainest words, then, that we can use, the baptism of fire is the abundant giving of the Holy Ghost to disciples that they may be quickened, empowered, purified, and fitted to spread His truth. And concerning this indispensable blessing, there are the following noticeable points:

1. The spirit comes from Jesus, and for His sake. *He* baptizes with the Holy Ghost; He sends the Comforter; He sends the tongues as of fire. This gift had never come to the world, if Christ had not come; it will never come to you, unless you receive Christ. So we do not

preach the Holy Spirit, but Christ. We summon men to Him that they may receive from Him this blessing. And when they do, it is not merely that Christian truth by itself has a beneficial influence on them; but the Christian truth is the means the Holy Ghost employs for changing and elevating them. So we teach the truth, and pray for the spirit. "We prophesy to the dry bones," and "we prophesy to the winds"—(Ezek. 37 : 4, 9).

2. As fire makes heat, so the Holy Ghost brings warmth into the soul and into the church. This is the remedy for coldness of heart, and deadness of the community. There has never been kindled a finer enthusiasm than that which glowed in the first band of disciples. They burned with zeal. Set before them such barriers as persecution raises—chains, tortures, death—and they exclaim, "None of these things move me," as they rush on their luminous path.

3. There are applications of heat that purify and separate the refuse from the pure metal as nothing else can do. You could not hammer out, but you can melt out, the iron from the massive ore that comes from the mine. And so

you may ply men with the superficial agency of rites and forms, or the force and restraints of law, in vain. But let the love of God be shed abroad in the heart by the Holy Ghost given, and the evil goes to its own place, and the good, parted from it, is increased and strengthened. Vessels of brass were ceremonially cleansed under the Mosaic law by passing through the fire. It is by this baptism of fire the vessels of mercy are purified, and made meet for the Master's use.

4. And it is not unworthy of notice, that while God is represented as fire, consuming fire, the same properties in Him that warm and purify, can burn up and destroy. The ark of the covenant parted Jordan, protected Israel, and brought a blessing to Obed-Edom's house; but it smote the Philistines with judgments, and struck down Dagon. And so it is with the Divine Being himself. His mighty influence obeyed, makes us spiritually-minded, which is life and peace: striven against and resisted, He becomes to men "a consuming fire."

God being presented as "fire" in the symbols of the Bible, and rejected by men, who, unable to do without some god, make gods from their

own fancy, there is a fearful emphasis in His language to such, in Isa. 50: 11, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Nor is it inappropriate to notice that, as evil apes good, and the devil tries to caricature the Almighty, the worship of fire—material fire—became widely diffused among the early oriental nations. What was a symbol of the true whom they forsook, they set up as divine, and converted into a delusive and helpless idol. So they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." (Rom

HOW SHALL A MAN BE JUST WITH GOD?

THERE are two ways of looking at this question. There is the strict and proper theological topic of justification. There is the popular and practical idea of being forgiven and received into heaven. For the purposes of exact thought and precise statement, some men must treat the subject scientifically. If the Christian authors desired to avoid this course, the opponents of the truth compel them to exactness. True believers can live and die, and reach eternal rest without mastering this subject in its theological aspects; but some must be familiar with these aspects for the purposes of defence and instruction. The popular view would not be clear, and generally accepted, if the theological had not been

maintained and defended. Luther, Calvin, and other Reformers, had to unravel all the tangled knots which the Schoolmen had drawn; had to meet scholars on the Greek and Hebrew Scriptures; had to go to the roots and uses of words, and the nature of things, in order to gain a firm footing for "justification by faith," in colleges, seminaries, pulpits, churches and literature. The wayfaring man, though a simpleton, can learn—

> "I'm a poor sinner, and nothing at all,
> But Jesus Christ is my all in all,"

and be saved by it; but to make that way of life so plain to him, the entire battle of the Reformation had to be fought, and the learning and skill and prayer of the greatest men the world ever saw, had to be employed. For the way was blocked up and covered over with all manner of rubbish, some of it altogether heathen, some of it partly heathen and partly Jewish, all of it old, and the solid mass had to be removed, that a straight path might be made for man's feet to the Celestial City.

We mention all this because there is a tendency to depreciate Theology, to undervalue dogma, and to set up as against them "plain,

common-sense ways" of putting things. However it might have been at one time, deep, exact scholarly, and learned statement of the truth is essential under God to its maintenance. And for the popular teacher to take a fling at the learned, is no more wise than for the illiterate engine-driver, who manages all he has to do with a lever, to belittle the mechanical engineer who planned his engine, or the civil engineer who planned the road.

In the discussion of this theme theologically, it is necessary to deal with the divine attributes of mercy, justice, holiness; with the divine government by law; with the nature of man; and the work of Jesus Christ. Such terms as condemnation, sentence, penalty, atonement, satisfaction, pardon and temptation have to be defined and interpreted definitely. The human heart is deceitful, and an enormous amount of ingenuity —human, and, may we not well believe, devilish—has been employed to obscure the light of Scripture, and to bewilder as to God's "easy, simple, unincumbered plan." Any man who has had occasion to look into the controversies that have raged on this subject will not despise

but respect the industry, zeal, and diligence of those who have stood on the side of the truth, and driven its opponents inch by inch from the field.

The popular and practical form of this question immediately affects us. How can a man be just with God, so as to suffer no wrath at His hand, but to be a member of His family forever? We can look at the human and the Divine replies to this demand. The human may be roughly divided into two classes: they who do not accept the Scriptural method, as we hold it, either *level up* or *level down*. In other words, they give to man more than he has, or they give to God less than He has. In elevating man, they proceed on the idea that he has more virtue than is thought; he does his best; errors are usually obedience to inclinations which nature gave him; his good can counterbalance any little admitted evil. Or, if there be a balance against him on the whole, his deep regret and attempted amendment may be set over against it; or if this should still be insufficient, then in the next life he can endure so much as will at once be a set-off to his sins, and the means of

his purification. It is curious that what is called Universalism and Romanism touch here; the belief that all will eventually come to happiness, held by the Restorationist being an extension of the Purgatory of Rome, and though defended on different grounds, really having their roots in a common idea regarding God and man. Purgatory meets the notion that many people are not good enough for heaven, not bad enough for hell, and so are purified in this middle place. Restorationism goes on the plan that permanent exile from God is too severe a punishment for God to inflict on any man, and so devises a way in which they shall all be rescued, and even the devil himself, as in Bailey's Festus, become loyal and happy in heaven.

But all this is contrary to Scripture. Men in the Bible fall, like Adam, resist the striving of God's spirit, corrupt the earth, rebel, go astray, speak lies in hypocrisy, forget God, grow worse and worse, choose evil and not good, cast His words behind their back, have their minds' enmity against God, and are not subject to His law, neither indeed can be. The deline-

ations of Rom. i and ii, are entirely opposed to the levelling-up plan. Every word spoken in the Bible of a new heart, of being born again, of conversion, as essential to the enjoyment of the Divine favor, is based upon the hopelessness of man's state without these conditions. And every word spoken of the justice of God, of the unutterable hatred He has to sin, of the incompatibility between Him and it, of the judgments prepared for it, is against this levelling-up plan. Nothing in the tone of Christ towards Satan and wicked men implies that they are ever, at how remote soever a period, to be the loving and cherished members of His family, where He is to behold his glory. It is not Paul only, but Peter and John,—nor these only, but the Evangelists and Christ, who are committed to the doctrine, humbling as it is to us, that man is utterly and irretrievably lost, except in one way, by the covenant of Christ; and he who is not in that covenant abides in the lost state.

The levelling-down plan deals directly with God. Of course it does not own that it levels down. It claims rather to exalt Him. It

makes Him infinitely good-natured, kind-hearted, too merciful to punish severely. It represents Him as looking on man's transgressions as peccadilloes, seeing all the good, and little of the evil, indulgent, having implanted those seeds which a little rankly grown, are sins, and not likely to deal more severely with human transgressors than would an excellent and magnanimous man.

In holding by the Divine method, we rule out much of this absolutely. As to God, we hold that man is no proper judge of what He ought to do; that, apart from his own darkness and weakness, he is in the worst possible position for forming a true and candid opinion,—just as the prisoners in the jails are unfitted for dispassionate judgment as to civil rights and the criminal code.

As to God and man in their spiritual relations, we hold that we can know nothing certainly but as it is revealed in the Word. All outside that word is guessing and speculation; and the facts of our life, we hold, are all with the word. It reveals what is in us; and its pictures of man,

as far as we know, are true. We may have our faith strengthened by this fact in the belief that they are equally true to the truth of things, where we cannot see.

In the shortest and most concise way, the general elements of the truth regarding justification by faith may be stated thus:

(*a.*) Man as man, and each person as an individual, being in sin, must be under the sentence of divine law and the displeasure of a holy God. Rom. 3: 19.—"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God."

(*b.*) The Lord is the judge of what is to be done with us, either in the way of punishing or pardoning. It is with Him we have to do. If he propound a way of saving us we may be sure He will take care of His own rights. If it pleases Him it ought to please us. He knows just what is due to Himself. For us to assume greater, or more intelligent, concern for the credit of the Almighty than He himself exhibits, is preposterous. "It is God that justifieth."

(*c.*) Jesus Christ, appointed of the Father,

and in obedience to the Divine will, wrought out and brought in a righteousness which He did not require for Himself, which good angels do not need, which is not offered to evil angels, which is offered freely to men for their acceptance; Rom. 3: 22.—"Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." This righteousness of Christ is promised by God, is provided by Him, is accepted by Him, as ours, when we believe Christ and accept it.

(*d.*) Accordingly it is "by faith" in us, God having settled that our believing should be the means of uniting us with Jesus, and instrumentally identifying us with Him. Conceivably other means might have been employed; but this has a natural fitness. It is the opposite of man's way of sinning at the first. It is the retraction of man's original insulting declaration, made not in words, but in effect: "God is not to be believed." It is the restoration of mutual confidence. It is the basis of a good understanding. It makes all spiritual and unseen things real. Heb. 11: 1.—"Now faith is the substance of

things hoped for, the evidence of things not seen." "He that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." It is the root, unseen itself, and deep in the heart, of all the graces that appear in the life. As it is strong, they grow; as it is weak they languish.

And so, finally, all is of grace. God gives the salvation of Christ. The sinner receives it by faith, itself the gift of God. Faith lays hold of a righteousness which man has no more share in working out than he has in making the sun. He is taken off his own doing, powers, and goodness, and placed wholly on the grace of God and the work of Christ. God gives Christ. The Son gives Himself. The Holy Ghost testifies to Him and leads to Him. The human spirit, quickened, believing, at peace, is now prepared to give glory to the Father, to the Son, and to the Holy Ghost. The believer has the Son, and he has life. He shall not come unto condemnation, but is passed from death unto life. He has, like the Israelites on the Passover evening, sprinkled the blood on the lintels. He may not always see it clearly himself, but the

Lord sees it, and the destroying angel will pass over him. He has come under the terms of that most glorious word — written to the Church which, alas! afterwards placed herself at the head of the great apostacy—Rom. 8: 8–10.— "The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This chapter is not likely to catch the eye of persons entirely careless regarding their souls' salvation; but it may be read by some who feel great anxiety, and are prepared to make effort, if it can be hopefully made, for this high object. Their attention we earnestly call to Rom. x: 1-3, with its truth-like description of men zealous, but uninstructed, going about to establish their own righteousness, and not submitting themselves unto the righteousness of God. The forms under which we thus go about are of sec-

ondary importance. They may be those of Romanism, or Ritualism, or faultless Orthodoxy, or proud Rationalism. We may grovel on our knees on the Santa Scala, or visit in the houses of the poor. If we are "going about to establish our own righteousness," the *where*, or the *how*, or the duration, or the earnestness, is of little account. The essentially vicious and vitiating element is that it is "our own" that we are trying to establish. The true departure is taken when we despair of our own and submit ourselves to the righteousness of God. This is humility. The other plan has its root in pride. This is believing. The other plan is unbelief. It, like Adam, denies God's sincerity in offering life as a free gift. It declares, practically, that we *can* do something good; that the whole nature is *not* corrupt; that by works of righteousness which we do, we *can* be saved. To all souls that have some earnestness, though it has been mis-directed, we would re-echo the cry of the Old Testament and the New, of Christ and His apostles, of God through all His dispensations, Isa. 46: 12, 13—"Hearken unto me, ye stout-

hearted, that *are* far from righteousness. I bring near my righteousness; I shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."

HAS FEAR A PLACE IN RELIGION?

TO this question many persons would give a prompt and decided No; and, as a reason, would add: religion is perfect love, and "perfect love casteth out fear." Others would say No, in a different form. Heathenism, they would say, is a religion of fear; Christianity has expelled all that, and revealed a God of love. Others still would say that the Old Testament dealt much in fear; the New Testament brings the Gospel of peace.

The form of our question is to be noticed. It does not respect one stage only of the Christian life; it does not look to the "perfect peace" of saints. It asks if fear has a place *in religion*, in that entire experience through which human hearts come from the uncontrolled sway of sin, to happy fellowship with God. If it has,

as we believe, we wish to ascertain its place and purpose.

Let us look at some forms of religious experience, and to be sure that they are correctly described to us, let us find them in the Bible. The jailor at Philippi, under very complex feeling probably, but certainly with fear, as a part of it, "came trembling, and fell down before Paul and Silas" with the question, "What must I do to be saved?" He had seen evidence of irresistible power. He was impressed by the proofs of a present Deity. Nearness to Him threw him back on himself, and suggested danger, quite different from the danger arising to him from apparent neglect of duty. He was afraid, and had a right to be afraid. It would have been irrational, criminal folly, to be otherwise. A light or vacant mind in such circumstances would have raised a doubt of his good sense.

But, it may be thought, he was probably a heathen, accustomed only to the heathen idea of God. Then let us look at the well-educated Saul, when in direct contact with Christ, on the way to Damascus. He, trembling and aston-

ished, said: "Lord what wilt thou have me to do?" That was no unreasonable or artificial experience produced by heathen conceptions of cruel gods. This man was conversant with the highest idea then in the world of the "Lord God, merciful and gracious," and his mind was not exceptionally weak, but rather exceptionally strong.

Here there is one stage of religious experience, where fear has its place. As you walk the street, a runaway horse, a falling wall, a dangerous cutting, awakens apprehension for your bodily safety. That fear is according to God's will, and is meant to be the means of your safety. In some similar way when men become conscious of a real God, a holy law, their violation of it, and the inevitable reckoning, fear has its due place in impelling men to seek safety.

To summon this fear into existence is no small part of the preacher's difficult work. The sceptic does not fear, if he is sincere in his scepticism. With Lucretius, he counts, the divinity a creature of man's fear, and religion a product of terror. He has to be shown "that God is."

The "careless ones"—(Isaiah 32 : 11)—feel no fear, because they do not allow themselves to think at all on the subject. Is not the world fair, and full of "well-created things?" Are not they healthy and happy? Have they not enough to do, or to enjoy? A time may come, perhaps, when they should think, and doubtless will think, of these things; but plainly, now is not the time. So, like the dwellers on the slopes of Vesuvius, busy with their vines, and oblivious of subterranean perils till the mountain quakes and burns with fire, many are without fear; and the first step towards their safety is to awaken it.

The preacher of the gospel has to shape his teaching to their condition. To unfold the goodness and love of God to them is not the appropriate effort for him. It will only confirm them in their mistake. Goodness will become to them good-nature, and love an easy disposition that will recognise all that good in them of which they are fully conscious, and be blind to all their faults, if there be any. Even such partial views of the Cross as present it as a display of God's love and pity are out of place here. It is cer-

tain that the most awakening of all truths is Christ's atonement; but its awakening element is in the holiness that recoils from sin, and the justice that requires its punishment, even when borne by the Son of God. To men in the state of mind above described, one must preach as Christ did—(Luke 12: 4, 5)—"And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Such men must be told what sin is —how much of it is in them, how God hates it—that He knows of it in them—that He will call to account for it—that they can be eternally conscious of His displeasure—and that His displeasure is eternal and intolerable.

This style of teaching is not popular; but popularity is not the test of truth. Men desire "pleasing" views of God and of men. They wish to have the Divine Being painted as like themselves as possible, not like a common human being indeed, but a perfect human being, His artistic taste, His breadth of view, His foresight,

His consideration, His skill entitling Him to our admiration and regard. This is an incomplete, and, so far, an untrue, view of God, and he who only knows this, knows not God. "Just and righteous art thou. Holy, Holy, Holy, Lord God Almighty." The God of the Bible cannot look upon sin. Any sinner who begins to know this God, must fear; ought to fear. A God of the popular kind, indeed, will awaken no apprehension. The God of the Bible is "a consuming fire."

And now the soul alarmed and terrified has fled to the cross, owned sin, received forgiveness, and a hope of eternal life. The Christian race has begun. The cross is taken up in all the fervor and enthusiasm of first love, and the human heart means to be for the Lord and not for another.

But where is the race to be run? Not in heaven; not in a sinless paradise, but in a world on which Satan has so much power that all its influences are malign, and all its forces hostile. Temptations abound. Sometimes they come as the continual dropping that wears away even the stone. Sometimes they are sprung upon the

believer in a moment. Now if the believer were like the sinless Redeemer, if the prince of this world "found nothing" in him in affinity with the evil without, the danger would be less serious. But regeneration is not personal perfection. A new direction is given to the faculties; but they are not so immovably fixed in that direction as to resist all pressure. Here, then, is a place for fear. "How can I do this wickedness and sin against God?" Will any one maintain that we see there mere simple love? Does any one say that Joseph was a youthful believer of the Old Testament type? Then hear Paul counsel New Testament believers to obey earthly masters from regard to a heavenly—(Col. 3: 22)—"in singleness of heart fearing God." In the clearest light of divine manifestations, it is proper to say: "Praise our God all ye His servants, and ye that fear Him, both small and great"—(Rev. 19: 5).

"What does such a man fear?" it may be said, "God is his father." Is that a reason for the absence of fear? He is a holy Father. He is not blind to His children's faults. His judgments begin at God's house. His enemies

shall see that He is not weakly indulgent to one class, and sternly severe to another. "If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgressions with the rod, and their iniquity with stripes"—(Psalm 89: 31, 32). It is true and blessed to know that the Head of the covenant secures their final safety; but *that* does not avert the stripes in the meantime. A believer regards the personal character of God, and reveres it; he expects to be chastened by his Father, if he disobey; he counts upon walking "in darkness and having no light" (Isa. 50: 10) if he grieve the Holy Spirit; and so he is deterred from sinning.

It is easy to object to this view; to denounce it as servile; and to expatiate on the power and beauty of love. There is love; there is gratitude. These noble and elevating graces have too much to do in inspiring obedience, to admit of its becoming sordid. But fear is there also, actively and promptly working, when perhaps love alone, or gratitude alone, might be overborne by the rush of inner evil, or of outward temptation,

or of both; and its presence is not offensive to the Lord. He "taketh pleasure in them that fear him"—(Psalm 147: 11). Nor does this hinder fellowship with Him. "The secret of the Lord (the confidential friendship) is with them that fear him"—(Psalm 25: 14).

It is a most likely thing that any system of teaching that ignores this fear will, so far as it is received, produce a race of Christians little troubled about consistency or close walking; not very positive in Christian living; not much concerned about keeping the body in subjection; of easy Christian virtue; and on terms of tolerable fellowship with the world.

It is idle to tell us in reply to all this that fear is not the highest exercise of a living soul. We are not making that statement; we are trying to show it is an exercise—a most important exercise of a living soul, and a true preparation for the highest. The boy who goes in a right frame of mind to the school of a man like Dr. Arnold, has, in the first instance, a feeling toward the person and character of the teacher different from that which he has to the best boy in the school, who is like himself—only better. Is

that "fear" incompatible with an after development of love? As he finds out the justice, the true goodness, the uprightness, the deep tenderness of nature in his teacher, as, coming more from under tutors, and nearer to himself, he sees more of him, and, growing in power of appreciation, he can better measure him, may there not grow up a love such as Dr. Arnold inspired—so that the pupil would die for the master? All this is in harmony with the make of our minds, and the laws impressed on our moral nature; and the Lord works in the line of these laws.

We conclude, then, that fear has its place in religion—a place of the utmost importance in the earlier stages, when men are passing from the stupefying power of Satan unto God; and afterwards a power only secondary to that of the love to which it gives place, in part on earth, wholly in heaven.

From the consideration of these Scripture truths, we infer that if there be an extreme view of God on the side of severity, there is a like extreme on that of goodness. But the truth is, neither is extreme; for both the mercy and the justice of God are infinite, and exaggeration is

impossible. Each is a partial view. We are to "behold the goodness and severity" of the Lord.

There are certain conditions of communities in which the justice and holiness of God need especially to be presented to men. When there is no occasion to suffer for religion; when truth is rather taken for granted than discussed; or when it is superciliously regarded as unworthy discussion; when iniquity abounds, and the love of professors waxes cold; when the radical difference between a saint and a sinner, between the church and the world, is obscured; then is there need to hold up Him "who is glorious in holiness, fearful in praises, doing wonders." It is in some degree confirmatory of this view that awakenings of religious feeling have commonly begun with such impressions. Of the "Five Discourses" afterwards published by Jonathan Edwards, because they had been the means of great and blessed influence on his people at Northampton, not one is without these deep and solemn views; and the fourth is on the "Justice of God in the damnation of sinners." In two instances, the delivery of Dr. Dwight's sermon

on "The harvest is past, the summer is ended, and we are not saved," was the beginning of a revival of religion, at one time half the students uniting with the church. And without depreciating servants of God whose labors have not been marked by this feature, it is not unsafe to say that some of the greatest preachers of the church have been persistent in declaring these truths. Latimer, Knox, Calvin, Baxter, Alleine, Whitfield, McCheyne, Nettleton, Payson, the three Alexanders, and a host of others might be mentioned as illustrations.

Nor is it too much to say that the young generally, and we do not exclude young Christians, should be encouraged to cherish this fear. With a corrupt nature, in the midst of a corrupting world, with temptations to sin, that often come too quickly to allow time for the sober decisions of judgment, and too impetuously for the gentle sway of a too feeble love, swiftly-acting fear is the proper and salutary check; it is "the beginning of wisdom." On the other hand, among a generation of young people, who have slight impressions on this general subject; who are deficient in reverence generally; who

talk easily and glibly of the great things of God; who come into the church without much concern; who dwell almost exclusively on the soothing side of the divine character; there will be little Christian decision, little Christian earnestness, little hatred of error and evil, and a very wide-reaching toleration for the fashions of that world, friendship with which is enmity with God.

HOW SHALL A MAN EXAMINE HIMSELF?

THERE are two opposite mistakes, for the sake of guarding against which, mainly, we consider this question. The one is promoted by those who decry all effort on the part of a man to look into, and form an opinion regarding, his own heart. To them it is "self-anatomy," "unhealthy introspection," "morbid self-scrutiny," and such like folly. They illustrate it by the pulling up of the plant to see how it is growing. One eminent essayist has an amusing reminiscence of a lad who tried his water-melons to see if they were ripe so frequently that he hastened, not their ripeness, but their rottenness.*

The second is that promoted by those who

* Sermons on living subjects. Bushnell, 1872

assign to self-examination a place and use different from those assigned to it in Scripture. On the one side is a precipitous and perilous steep, up which, according to Dr. Bushnell, we cannot possibly climb; and on which, if we could, there is nothing to be gained. On the other is a marsh, lying out of our way, and in which much of the time we spend is comfortless, as well as lost. The safe way of a scriptural self-examination lies between.

We shall look at the texts on the subject. Many preachers have, no doubt, quoted as in point—(II. Cor. 13: 5)—"Examine yourselves, prove your own selves. Know ye not your own selves, how that Jesus Christ is in ye except you be reprobates?" It is undeniable that the direct aim of the Apostle here is not to inculcate self-scrutiny for its own sake, or its benefits. He is repelling the Corinthians' doubts regarding his authority, and appealing to their experience for proofs of his apostolic power. "Why look at yourselves, are not you Christians? How did you become so? Are not ye my seals, my letters of commendation?"

But Dr. Bushnell surely speaks too strongly

when he says, "It will be seen at a glance, by the mere English reader, and much more by a scholar versed in the original language, that the Apostle is simply referring the Corinthians here to their own new spiritual state; for proof that he has had a power in them for good." So far is this from being the obvious and simple and only design that Hodge sees in the opening words an antithetic retort on the Corinthians: "Ye examine *me*—examine your own selves; ye seek for Christ in me—seek for Him in yourselves." This he considers the first link of connection with the foregoing context. Langè makes this the direct, simple point of the opening clause, and does not see at all what Dr. Bushnell counts so obvious. But he does see what Bushnell misses, and Dr. Hodge does not emphasize, and our English version does not notice at all, the (ἢ) "or," connecting the two members of the verse, and introducing a new and alternative idea. Having in view the context, the original tongue, and the sense commonly put upon it, there is no reason for abandoning the common meaning of this text.

It is argued that only God can examine us;

that He does; and that we may not take the business out of His hand; that we truly prove ourselves when He proves us; and may rightly approve ourselves when He approves.* But this is not denied, but implied; no sound thinking Christian ever supposed that he could infallibly discern and approve himself, as he might a piece of goods, or a tradesman's workmanship. It is argued that for a soul to look into itself is to be taken off its proper work, which is to look outward and upward. Dr. Bushnell elaborately argues to that effect in a sermon from Psalm 26: 2—"Examine me, O Lord, and prove me, try my reins and my heart"—the doing of which by the Lord supersedes the duty of *self*-examination.

He appears to have overlooked the fact that of that very Psalm, nearly a half consists of this looking within, and is founded upon it, in such a strain as this—"I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil-doers, and I will not sit with the wicked"—v. 4, 5. In fact, most of Dr. Bushnell's argument against "com-

* Bushnell.

muning with one's own heart," founded on the second verse, is a censure on the rest of the Psalm, and he entirely omits to indicate how one can have such approval of one's self as he would admit, without introspection. Even when the Spirit of God witnesses that we are the sons of God, it is not an independent objective testimony, like Jonah's preaching to Nineveh, but is "with our spirit"—(Rom. 8 : 16). Indeed, Dr. Bushnell, with a strong love of iconoclasm in his nature, has been tempted to strike at more than he seriously meant, and to heap all manner of ingenious censure on what we feel certain he approves and practises, perhaps under other names.* He would not surely censure that habit of mind which both philosophically and popularly is described as "reflection."

The only other text that is allowed to have a formal bearing on this subject is in 1. Cor. 11 : 28—"But let a man examine (δοκιμαζειν—same word as in 11. Cor. 13 : 5 for "prove") himself, and so let him eat of that bread and drink

* See, for example, a most eloquent and admirable sermon on "Dissolving of Doubts," and a fine piece of self-examination p. 174.

of that cup." It is admitted that the immediate reference is to the Lord's Supper. "But," says Dr. Bushnell, "the point here is to merely interpose a caution, an appeal of circumspection that will prepare the receiver of the supper to partake with reverence—let him put himself to the proof sufficiently to make sure of this: there is no thought of putting him on a retrospective study and testing of his discipleship." Yet it is assumed that he can, so far, form a judgment on himself, which is against Dr. Bushnell's first position (namely, that only the Lord can examine us); and it is assumed that it is good for the soul, in some circumstances at least, to be engaged in introspection, which is against his second position, that self-examination is "an artificial state in which the soul is drawn off from its objects, and works, and its calls of love and self-sacrifice, to engage itself in acts of self-inspection." Dr. Bushnell, with an illustration that is half argument, says—"as if a workman might withdraw himself for a day, or a week, from his work, to examine whether he is industrious or not." We respectfully submit that there is no true parallel in the case; but if

one may find analogies between spiritual and natural industries, it would be wiser and safer to refer to the merchant, or even the store-keeper who is doing his business loosely if he has not time for "taking stock," and balancing his books, and determining exactly where he stands. It would be easy, but not wise, to reprove him for turning from his proper business of effecting sales, and making operations, to the scrutiny of his own books and goods.

The main advantage we can derive from these sharp censures on self-examination, which include even Edwards' book on the Religious Affections, is to beware of morbid feelings, or unscriptural methods, or degrees, in this essential and inevitable department of Christian life: and the danger is, that the light and frivolous, whose lives are more like a log floating with the current than a ship steered towards a port, will encourage themselves in their unreflecting, uncalculating, unregulated lives, and regard with supercilious pity the conscientious souls that prosecute a vigorous, self-scrutiny in God's presence.

We must hold in view of these texts and of

all the facts, that there is a place for self-examination in the Christian life. We learn from those who undervalue it that it is not to be entered upon alone, but in view of, and with the coöperation, so to speak, of the Lord, who searches the heart. It is impossible to get away from the duty of passing moral judgments upon ourselves. "For," says the apostle, in closest connection with our subject, "if we would judge ourselves we should not be judged"—(1. Cor. 11 31). "The διακρινειν *judge*," says Langè, "most truly refers back to the δοκιμαζειν *prove*." We cannot consider the question of entering on any Christian work without it. Why ask a candidate for the ministry as to his motives in seeking the office? Why raise any question in the mind of an applicant for church-membership, if no moral judgment is to be passed on one's self? The necessity lies in our very being. How can one repent without looking within, and looking back? How can one say, "I believe," without calling consciousness to bear witness of that which is within? How can we even give thanks for mercies of the most precious kind, the sense of pardon, the presence of

Christ, the comfort of the Holy Ghost, the assurance of Divine favor, without looking within? And if we can and must look within for the good for which to praise, we can and must also look within for the corruption, and heart-evils, that we may confess them, get strength to resist them, and forsake them.

What is a proper subject for self-examination? We reply without hesitation: everything that makes character. This includes feelings, aims, motives. Do I love God, trust Christ, and seek to serve Him? Am I aiming at His glory? Is my motive to honor Him, or indirectly myself? What is the standard of examination? There can be but one—the infallible Word of God. All others are uncertain and varying. The conscience is not always enlightened; can be drugged, or seared, or blinded. What is called moral sense is often dull and blunt. Human opinion shifts with the times and changes with localities. Usages are tolerated here now, which, wisely or not, Christian and even secular society reprobated fifty years ago, and which would be condemned elsewhere, even in this State of New York. But the word of

the Lord is determinate and fixed. The human experience is to be brought to it, tried by it, approved or condemned by it. When it approves, God approves; when it condemns, God condemns as truly and really as if we saw Him on His throne, and heard Him in articulate tones of thunder denounce the evil. What He approves in us, we shall not be sinfully proud of, for a clear view of it implies a clear sight of it as God's work in us; and a reading of the 119th Psalm, and many other portions of God's word, shows that a saint may recall his integrity, love to God's statutes, engagement in His service, grief over transgressors, hatred of sin, with perfect propriety, without anything morbid, and in the very spirit in which the apostle says: "It is God that worketh in you, both to will and to do."

In what manner shall we examine ourselves? In the presence of God. He invites us to this. "Come and let us reason together"—(Isa. 1: 18). A sin which we commit fearlessly and unobserved, we feel keenly when seen by another, and even the after discovery that we were observed will often awaken shame. Much more does the

enormity of our sin appear, when God's presence is realized. One may say: "I have gone against my conscience," with comparative indifference, but it is a different thing to say: "I have sinned against God;" and it is something still different to say to Him, as a present, holy Deity: "Against *Thee* have I sinned." For, as Dr. Shedd effectively exhibits,* there are two parties concerned in every sin: the transgressor who commits it, and the Lord whose law is broken. It is bad to sin against society, against self, against the voice of conscience, but the most real, deepest criminality is that we rob, insult, and mock God. What is common crime against a fellow-subject, is treason against the State; what is bad against the creature, is worse, by far, against the Creator and King.

* *Sermons to the Natural Man*, p. 183—a most valuable and quite necessary volume.

WHAT IS DISORDERLY WALKING?

THE word "disorderly" occurs three times in our English version, and once in the margin, where the text has "unruly." It is in three forms in the Greek; as an adverb in II. Thess. 3 : 6, 11; an adjective in I. Thess. 5 : 14; a verb in II. Thess. 3 : 7. All the words are from the one noun, *taxis*, a purely military word, corresponding to "line," or rank. A disorderly soldier is a man who breaks line, and allows himself to fall out of rank. He is a man under authority, and the authority settles the rank. He disregards the authority so far as to step out of rank. The act, by itself, may be trivial—a few feet one way or another—but it is a disobedience to authority. It is a little curious that the use of this word should be confined to the two letters to the

Thessalonians. The peculiarity of this church, which called for the letters, is well known. Somewhat speculative, perhaps, in view, the Christians of the wealthy and populous Thessalonica had concluded that their departed friends had been serious losers by their dying before the coming of the Lord. Feverish anxieties and restless expectations so far prevailed in the Church as to render calm, authoritative admonition no less necessary than consolation and encouragement under trials and afflictions.

Of course this apprehension regarding deceased friends, rested on the assumption that the day of the Lord was "at hand"—(II. Thess. 2: 2). Either a misconstruction of the first Epistle, or the circulation of a spurious Epistle, had deepened this unhealthy feeling, and awakened an unwholesome enthusiasm—such an enthusiasm as is easily roused, and rapidly diffused, among an excitable people in a great city.

Having regard to this state of things, the apostle says very gently—I. Thess. 4: 11, 12—"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk hon-

estly toward them that are without, and that ye may have lack of nothing."

They were carrying indifference to earthly things to the verge of prudence, and he commends them for their brotherly love, but immediately adds a word that would imply they had been on the border of meddling, bustling, ostentatious, "brotherliness," which did not then, and does not yet, commend religion to the better class of refined persons. They are advised to make it their aim to be quiet, to confine themselves to the sphere of their proper duties, work at their proper callings,—the words implying handicraft—as he had counselled them when with them. This would secure the respect of the non-Christians, and keep themselves from dependence on others. It would show that the Christian religion was not a visionary scheme, breaking up men's ways, and sending them abroad as disturbers of general quiet life; that it worked in with all prudent, self-reliant toil, and all honorable callings and labors, by which men took care of themselves and their families.

The firm and precise manner in which this counsel is given, may explain his language in

v. 14, "Now we beseech you, brethren" (all the members—not the rulers only), "warn them that are unruly," or disorderly, who are not quiet, not minding their own business, not honestly supporting themselves, but making Christianity offensive to the outsiders.

The advice is not, at least solely, to church-officers who do not always know of these things as well as the members; but to the members. The "warning" is "correcting them by word." "Tell them of their error; speak to them; admonish them; not necessarily with severity, but in a neighborly, kindly way." Now all this is in the first Epistle. The admonition is not direct; it is mildly hinted; it is put constructively.

But—how is not the question here—before the writing of the second, the apostle has heard that so far from this gentle caution effecting the desired reform, matters grew worse among the Christians in Thessalonica. He proceeds accordingly with greater plainness of speech in the Second Epistle. He does not mince matters. In his clearer and more emphatic statement, we can see what he meant in his former letter.

"We hear (II. Thes. 3 : 11) that there are some which walk among you disorderly, working not at all, but are busy-bodies." This is all wrong; and the remedy is at hand. It is a command and an exhortation that they go quietly to work and maintain themselves. The apostle Paul was direct, practical, and straightforward.

Well, suppose they did not? Suppose they found it more pleasant to designate themselves to a general supervision of other workers, and claimed with more or less form to be maintained by them: what then?

The apostle has a rule for this—v. 6—"We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

"But," it may be alleged on behalf of these self-constituted supervisors, "they are godly persons and they are doing good." "Even so," replies the matter-of-fact and practical apostle, "when I was among you, to set an example in this very thing, I worked with my own hands night and day—I never depended on any one—I meant by foregoing *rights* I had, to take away

all colorable pretence for such *wrongs* as these disorderly walkers inflict."

The brethren, then, are to withdraw from these busy-bodies; to give them no countenance; to let them severely alone; to show them by their conduct and bearing that they are not wanted, except in another character.

If a "man of honor" violates any of the rules of honor's code, will not stand fire, or pay his gambling-debts, his associates know what to do with him. They cut him. If a person of fashion violently transgresses any of the commandments in the decalogue of "good society" he is "put into Coventry." And the Christian church without "formal process," or discipline by session or presbytery, by the faithful discharge of duty on the part of her members in withdrawing from the idle and selfish camp-followers, is to preserve herself, and stand clear before the world.

On this general subject, in this connection, we have several observations to make, more or less directly growing out of the theme.

First of all, where a new religious "cause" is coming into existence, some of these busy-bodies

may be looked for. They have probably lost caste in several other causes; worn out their "friends," been getting the "cold shoulder;" they are ready to reconsider their duty. They become keenly alive to the shortcomings of their old associates, and enthusiastically devoted to the virtues of the newcomers. They talk; they go around. They are busy—very busy—*bodies;* hearts they have none. They rate themselves highly: patronize the young minister, while they hang on him: confess the sins of other people: deplore general deadness: and particularly the deadness of their last set, who, meanwhile, secretly feel that they have had a good riddance.

It is a proof to any man who ever nursed the cradle of an infant "cause," of Paul's manly courage, and practical, thorough common-sense, that he tells these useless hangers-on to get to work, and earn honest bread; and that he tells Christians, if they will not, to have nothing to do with them.

Secondly, a speculative type of religious thought, such as afflicted the Thessalonians, breeds these buzzing church-flies in a peculiar degree. Men with notions, hobbies, crotchets,

peculiar views—very peculiar—and ideas of their own, feed on the unfulfilled prophecies, and become so absorbed in the prospects of a future dispensation as to neglect the plainest obligations of the present. They are exercised about the signs of the times. They leave others to watch the signs of hunger and nakedness in their wives or children. They are so exclusively spiritual that they leave their friends to provide for their temporal things, and congratulate them on having the privilege. From this form of unhealthy, unmanly, unreasonable, and often fussy religiousness, Paul would have us withdraw. It is all disorderly, in his estimation.

Without sinking to the depth of dependence for bread, there are many who allow themselves in a habit of life which is essentially disorderly in the apostle's sense. They gossip. It is about religious things, perhaps, but it is gossip concerning ministers, churches, conversions, persons "interested," changes that ought to be and will be. They know the insides of things. They saw such and such men. They made it their business to inquire; they felt an interest in the matter. They gain, perhaps, a little importance

from their being early or exclusive possessors of scraps of church-news, and, like the store-keepers, they put their most tempting wares in their windows.

In deciding with nice exactness whose usefulness is at an end; who preaches the gospel; who is doing a "grand work," and who is not; such an one is sometimes captious, sometimes censorious, and, not being infallible, sometimes mistaken, and so sometimes extremely mischievous. In the constant news-carrying that gives him interest in life, and gets him a hearing among men, he enters the ranks of "not only the idle but tattlers, also, and busy-bodies, speaking things which they ought not." We cannot stop these vain talkers, perhaps; they will bring forth fruit after their kind, but we can deny them intimacy, and countenance; we can maintain to them a prudent reserve; we can keep them at a distance; we can keep from being among their listeners; we can make up our minds neither to "receive them into our houses nor to bid them God-speed."

And the point is surely worth the attention of many most excellent men, whether much of our religious newspaper correspondence is not

degenerating into this disorderliness? How much of it is taken up with the purely personal, including the eyes, hair, whiskers, shoulders dress, of ministers! A man—perhaps a minister—has a seat given him among the worshippers in God's house; is attentive, earnest, pencil in hand; they who sit by him conclude he is noting some good thoughts from their pastor, of which he will make wise use some day in his own pulpit. Ah! my dear sir, like Caiaphas's hearers, "you know nothing at all." He is noting the "salient points" in the *personnel* of the preacher; finding out "how he does it," and meditating the nice hits that will make a readable ten-dollar article for the editor and the intelligent readers of *The Oracular Expositor*.

At the imminent risk of vexing some good Christians, we venture the further statement that the spirit of the Apostle's counsels on this subject is entirely against not a few things freely done by excellent persons in our time. In the light of these admonitions, all encouragements to dependence on good societies is unwise. It may be very desirable to show the necessity for their existence by the numbers they aid; but

the showing is often made at the cost of mischief to individuals and the community. There is no excuse in America for the lamentable and growing dependence which threatens to rival that of older European communities. That the mendicancy, which some has exalted into high Christian virtue, has no countenance here, is too obvious to require notice. And we can hardly, with present light, satisfy ourselves that some of the popular forms of "running" institutions, and living "by faith," are not out of harmony with the practical good sense by which this held apostolic action, in common with the rest of Scripture, is marked. Faith is the belief of God's promises; but where is the promise that A. B., having appointed himself a minister, and called himself to a line of labor, or placed himself at the head of an institution, will be sustained without the employment of the ordinary means through which God declares He will work? True prudence and true piety never fail to harmonize.

WHAT ALTAR HAVE WE?

THE opening words of Heb. 13 : 19, "We have an altar" the meaning of which we are to find from the context, may be seen as the heading of compositions intended to show that the minister is a sacrificing priest, and the Lord's Supper a means of propitiation. By detaching a phrase of scripture from its natural connection, and ignoring all related truth, one may make the inspired volume teach almost anything; but it is at the cost of its reputation as a book of wisdom, to say nothing of the good sense of such expositors.

Foolish as is the argument so founded, *that* is a most serious position which it is brought to sustain. It affects not only the position of the ministry, but the religious experience of the

people, because it affects our views of the one great sacrifice offered by Christ. We ought therefore to know of what kind is that altar to which Christians come.

The word is of frequent use in scripture. The first altar expressly named is Noah's—(Gen. 8 : 20)—erected on his coming out of the ark. Traditions regarding an altar erected by Adam, on which Cain and Abel offered, and affirming that God erected the first altar prior to creation and made man upon it, are worthless as to fact, and only suggestive of the conspicuous place the altar held in all ancient religious thinking.

We need not here look at altars of which we have several illustrations in scripture, that have a memorial, rather than a religious use, such as those erected in commemoration of the divine interdict against peace with Amalek, and of the perpetual unity of the separated tribes with their brethren, notwithstanding that "Jordan rolled between" their possessions—(Exod. 17: 15, 16, and Josh. 22 : 10–29).

The altars with which we have to do, are those that possess divine sanction for religious uses; and the question that concerns us is, do

they run on into the New Testament and stand to us as they did to the Jews in the Old?

The two altars that Moses made by divine command, and which were renewed and modified in the changes which the Tabernacle and the Temple underwent, were that of Burnt offering, and that of Incense. That of the Burnt offering had to do with sacrifice, shedding of blood, making of atonement, and averting divine anger. Its fire was never to die out. It was not the symbol of Deity, like that which Roman Vestals guarded, or Persian priests kept constantly burning. It was the means of the most solemn acts of Jewish worship. Its origin was regarded as divine, and it suggested that the people should never cease to be divine worshippers, a "kingdom of priests, unto the Lord"—(Exod. 19: 6).

On this altar blood was sprinkled, and the sacrifices were consumed. It hallowed the gift. It was nothing if not for sacrificial purposes.

The altar of incense had no such use. Once a year it was sprinkled with blood—(Exod. 30: 10)—as a part of the service of the great day of atonement. Sweet incense was burned on it daily. It is the expression of a people's praise,

the praise itself accepted on the ground of their being atoned for. So the horns of it once a year bear the traces of blood shed for the remission of sin. When heaven is represented in scripture under the figure of a temple, we miss from it the altar of Burnt-offering. No more atonement is to be made. The saints are "perfected for ever" by the one offering long since made. But we do find the altar of incense—for praise is perpetual. "They rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." A live coal from off the altar—Isa. 6: 6, 7—of which the smoke or incense filled the house,—v. 4—touchès the lips of Isaiah that he may speak the praises of the Lord. (The tradition of the Jews is that the original fire on the altar of Burnt-offering emitted no smoke). In Rev. 8: 3, 4—heaven is presented to the Apostle's gaze; an angel stands by the altar of incense, with a golden censer, and much incense, which he offers up with the prayers of the saints. Symbolic though these representations be, the absence of any other altar is not without significance.

Now we come to the New Testament, where

worship is set up by the Apostles and a church of the Lord Jesus reconstructed. But we miss all allusion to an altar of any kind. It is of no importance that distinct religious edifices for Christian purposes were not erected in Apostolic times. If the altar had been an essential part of the Christian ritual, it would have been provided for, as truly as by Abraham or Noah. The early Christians were at home in the synagogue which had no altar; and their simple worship easily accommodated itself to the private house.

Not that there is silence regarding all sacrifice; on the contrary, the sacrifice of Christ is constantly on the lips of the preachers of the gospel. They "glory in the Cross," where the Redeemer "put away sin by the sacrifice of himself"—Heb. 9: 26. They speak of the shedding of blood which "cleanseth from all sin," and of a Saviour who "is the propitiation for our sins." But they give no hint of a Christian altar for any renewal or presentation or representation of that offering. They have indeed a rite for the showing forth of Christ's death; but it has no altar or sacred place connected with it. Its only re-

quisites are those of a simple meal, and it can be observed anywhere and at any time.

They do indeed speak of a Christian sacrifice, but it is always defined in its nature so strictly that it cannot be confounded with the one offering. They offer a living sacrifice—(Rom. 12 : 1)—but it is the daily consecration of themselves to God. It is not resemblance to the Hebrew sacrifice, but contrast with it, that gives point to the statement. They offer a sacrifice, but it is not in any distinct or exclusive way in the Lord's Supper; it is the "sacrifice of praise,"—(Heb. 13 : 15)—"that is the fruit of the lips, giving thanks to His name." And when they say, "we have an altar,"—(Heb. 13 : 10)—it is not to assert that in any form answering to the Jewish, they offer sacrifice; it is to assert the radical difference between the Jewish method and theirs, a difference so radical that serving at both is impossible. He who would be a priest at the Jewish altar, and go on sacrificing, by that very fact shuts himself out from the spiritual provision of which the Christian shares and to which the Redeemer alluded as eating His flesh and drinking His blood,—(John 6 : 54–55)

—that is having Him so incorporated with us, and us with Him, that we shall be as one before God.

This being the case, it is obvious that our fathers of the Reformation did not obey a mere fanatical impulse when they cast out altars. They logically followed out a principle fundamental in Christianity, that Christ's sacrifice is complete forever, and that we do not repeat, or re-present, but plead it. To turn the people to "a pure language" on this subject, would be no inconsiderable gain. Educated persons, of course, know that the "hymeneal altar," of the newspapers, comes to us not from Judaism, but from heathenism, with its Hyman as God of marriage. The Christian church in mediæval days made the altar everything; and the supposed "sacrifice" thereon naturally drove the people to worship and adore on their knees. It was no narrowness, it was a wise precaution that discouraged this "appearance of evil," and taught men to sit at the communion table, and to stand up in the ordinance of baptism. If the evil never had gained place in the world, reverence might have safely expressed itself by

the lowliest attitude; but the theoretical and practical error still remaining and still asserting itself, it is safe for Christian churches to withhold anything which might be construed into low partial approbation.

WHAT IS THE VALUE OF "THE FATHERS?"

BY "the fathers" we mean, in common with all Christendom, the early writers of the Christian church. Their productions and the discussions to which they have given rise are frequently described as Patristic Literature. In the nature of the case, early church history has much to do with these venerable records; and all good men, whatever degree of authority they may attach to the documents, must regard them with profound interest.

The fathers are distinguished variously; as, by the date of their productions; the nature of their works; and the language in which they wrote. So we have the "apostolical" fathers, who were cotemporary in part with the apostles,

or some of them; the "apologetic" fathers, who entered the lists of controversy and defended Christianity on the field of literature; and the Greek and Latin fathers, a distinction of no great value, except as suggesting peculiarities of modes of thought and expression. A further distribution of them has been recently made into ante-nicene and post-nicene. In A. D. 325 the Emperor Constantine called a Council at Nice, in Bythinia, for the suppression of the Arian heresy, the result of whose deliberations on that subject we have in the "Nicene Creed," part of which, with some changes, is embodied in the formularies of the Roman and Anglican churches.

The principal reason for *our* feeling some interest in the fathers, is in the use that it has been attempted to make of them for the revival of mediæval religion; for the re-establishment of sacerdotalism, or the religion of the priest; and the undoing of the work of the reformation. With the growing practical activity of modern times, and the increasing authorship of the churches, there had been little attention paid to this department of ancient literature till the

"Oxford movement," claiming to found itself on the ancient authorities, compelled attention to them. Men take the unknown, if it be ostentatiously presented, as very great; and numbers of persons bowed in silent submission before the learned quotation of "one of the fathers," as an end of all controversy. As nervous horses are cured by compelling them to face the dreaded object; as ghosts lose their terrors when boldly faced, so the terrors of "the fathers" have been sensibly diminished by the acquaintance with them which a good English translation renders easy. There is now no excuse for any blind deference to alleged extracts and authorities from these ancient writers, when their works can be procured for a few dollars, and examined by an ordinary English reader with the same ease with which he examines Edwards, Andrews, or Jeremy Taylor.

If we do not yield to these venerable writers the unquestioning submission that has been demanded for them, we are not the less ready to appreciate the light they cast on the customs, usages, and circumstances of the early church. Nor do we fail to see a value they have never

contemplated by those who exaggerate their worth, namely, in displaying by contrast the dignity of style, moderation of sentiment, and consistency of parts, of those inspired oracles which they approach in time, but from which they are divided by a great gulf in everything else. We can readily admit all this, and at the same time own that for the purpose of teaching Christian truth, the works of the late Dr. Archibald Alexander are of more value than the "apostolical fathers."

Good service was rendered some years ago by the Rev. John Harrison, an English curate near Sheffield, on the subject of the authority of the Fathers, in a work directed against the Anglo-Catholic view of apostolic succession, and its affiliated doctrines. Mr. Harrison,* by a careful and laborious collation of the writers of the first six centuries has shown that by them no such view of the Church and its ministry is countenanced, as is urged on England at the present time. In the course of his examination he has proved that traditional misquotations,

* WHOSE ARE THE FATHERS. London: Longmans, Green & Co., 1867.

garbled extracts, and extravagant mistranslations have been doing duty in the pages of men so distinguished as Dr. Andrews, Bishop Wordsworth, the Bishop of Exeter, Dean Hook, and Mr. Gladstone, in days when he was a greater authority in High-Church religion than in politics.

The argument of the Anglo-Catholics has been that whatever is agreed on by the early fathers binds the church. This is no more than the rule of the Church of Rome to interpret the scriptures by the unanimous consent of the fathers, a condition as probably attainable as the squaring of the circle, or the realization of perpetual motion. But there are certain simple and obvious matters about which the Apostolical fathers do come very near harmony—which nevertheless have been ignored by their obsequious followers. Two of those touched by Mr. Harrison may be mentioned. All the authority of the Apostolic fathers is in favor of standing at prayer on Sundays and certain holidays; but the very lowliest and most frequent kneeling and prostration find favor among the Ritualists. Nothing is of more moment in modern Anglo-

Catholicism than that the chancel, the most sacred part of the church, should be at the east end. The use of the compass is recommended to architects, by Dean Hook, that they may give the building the proper orthodox bearings, and even sextons are to use the same helps in placing graves due east and west. But the examination of the fathers shows that as late as the fifth century the exact opposite was the Christian method, and that the west end was the sacred end of the church; and strangely enough some of the evidence of this fact passed through the hands of Drs. Pusey, Keble, and Newman, in a work of Cyril, which they edited.

In the full belief that the best cure for a superstitious regard for the fathers is a little knowledge of them, we venture on a modest introduction to the names and remains of those known as Apostolical, and whose authority may be naturally supposed the very greatest.

For a long time the Epistle of BARNABAS held rank as the earliest production of the Apostolic fathers, and was credited to the companion of Paul's labors. Scarcely any scholar now attributes it to him, nor can the author's name

be fixed. Though other fathers, like Clement of Alexandria, attribute it to Barnabas the Levite, its internal evidence condemns it. It includes within thirty-five octavo pages absurd and trifling interpretations of scripture, numerous inaccuracies as to Mosaic enactments—(very inexcusable in a Levite, if Barnabas were the writer)—and a good deal of extravagant boasting of superior knowledge. This is the estimate of it formed by its careful translator in Clark's library. It was probably written by a Gentile Christian of Alexandria, against Judaism, and about the end of the first century. Except as a curious monument of the past, it is worthless, even in point of style and expression taking but a low place. It ought to be added, in justice to the unknown writer, that he did not claim the name of Paul's illustrious and devoted co-laborer.

The next of these fathers is CLEMENT, without any proper evidence, supposed to be the Clement named by Paul in Phil. 4: 3. Without any identification of the writer with Paul's friend, he gives us an Epistle of the Church of God sojourning at Rome, to the Church

at Corinth, probably of a date as early as A. D. 96. It is feeble in style, but thoroughly earnest and evangelical in spirit, and gives a good impression of the heart of the writer, though he has managed to put into about forty-two octavo pages enough that is fanciful, and enough that is fabulous, to mark off his production from the inspired writings.*

HERMAS is mentioned in Rom. 16: 14, and to him is ascribed the most popular book of the second and third centuries, the Pilgrim's Pro-

*For the benefit of those who have not the work at hand we print entire chap. xxv.

"Let us consider that wonderful sign [of the resurrection] which takes place in eastern lands, that is in Arabia and the countries round about. There is a certain bird which is called a phœnix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up the nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five-hundredth year was completed."

gress of that time, held in so high esteem that its inspiration was sometimes suggested. In 112 pages, written originally in Greek, we have a book of four visions, one of twelve commands, and a third of ten similitudes. The name "Pastor" or Shepherd has been given to it, because an angel described as "a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, presented himself to the writer." After respectful mutual salutations, he said: "I have been sent by a most venerable angel, to dwell with you the remaining days of your life." Distrusting him, Hermas makes more inquiry, eliciting the fact that he is a guardian angel. He develops much imagination, suited, no doubt, to the taste and temper of the times, and the product which Hermas records from his lips.

IGNATIUS, commonly described as Bishop of Antioch, and who, by his own account of himself, was more zealous than prudent, coveting martyrdom, was long credited with the authorship of fifteen letters, one of them to the Virgin Mary. But of these, eight are now universally admitted to be spurious and of a later age,

and the remaining seven are yet in the fires of a controversy, in which great zeal, learning and ability have been displayed, and of which little other good has come. Even those who maintain the genuineness of the seven are ready to admit that they "have been grievously corrupted and interpolated." These interpolations have evidently been made by some zealous partisans of the priesthood for the purpose of unduly exalting the episcopal dignity.* In the note below will be found specimens of the supposed Ignatian correspondence, amply sustaining this view, and explaining sufficiently the zeal of Anglo-Catholics for patristic literature.†

*Rev. J. Taylor in the Brit. Encyc. Vol. ix. p. 491.

† "See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the catholic church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid. It is well to reverence both God and the bishop. He who honors the bishop has been honored by God; he who does anything without the knowledge of the bishop, does [in reality] serve the devil."

When we have named the Epistle of POLYCARP, a genuine letter of nine or ten octavo pages, probably of about A. D. 150, and one chapter of which is doubtful, we have reached the end of the list of Apostolic fathers, and any one who will take the trouble to read them will be apt to conclude that the extravagant eulogies upon them, and the claims rested thereon, are to be placed among the "great swelling words of vanity" of the apostle Peter.

The limits of this paper preclude a detailed notice of the later fathers, whose works become more voluminous, and more assured, as we follow the stream of time. Of men like Origen, Cyprian, Tertullian, Clement of Alexandria, Origen, Hippolytus, and above all, Jerome and Augustine, it is impossible to think otherwise than with love and cordial appreciation of their industry, learning, courage, and general fidelity; while it is equally impossible to deny the many evidences they all furnish of human fallibility, and of a growing tendency to accommodate Christianity to the current of thought, to smooth off its angles, to adapt it to a state of mind moulded by heathenism, and to admit

much of that hierarchical grandeur, which is at once grateful to the natural man of its wearer, and which was in those days the supposed fitting accompaniment of a great corporation, and of high spiritual influence.

To show, however, that they are not to be held responsible for all that has been offered to the world in their name, let us avail ourselves of two texts of Scripture, on which Mr. Harrison has turned the light of his investigations. They are main strongholds of Anglo-Catholicism. In John 20: 21, our Lord says: "As my Father hath sent me, even so send I you." The rendering of this verse by Dean Hook, Dr. Wordsworth, the Bishop of Exeter, and all of that school, is to the effect that Christ thereby empowered the apostles to give to others the mission which His gift showed to be transferable, and that, by inference, the bishops exclusively have the powers of the twelve. But no father has so understood the words, or given the Anglo-Catholic sense. Tertullian puts *the church* where the Tractarians put the bishops, and Chrysostom expressly guards against supposing

that there is any comparison in the text but between the Father and the Son.

So all countenance from the fathers is denied to another favorite reading of the same party, namely of Matt. 28: 20. We presume many a humble private believer has comforted his heart with the blessed promise of Christ: "Lo, I am with you alway, even unto the end of the world." But Dr. Wordsworth could not admit the right of an ordinary Christian to appropriate the assurance. He reads: "With you, and with those in whom your apostolical authority will be continued, to the end." But Origen applies the text to all believers; Cyprian even to persecuted women; Novatian to all Christians; as do Athanasius, Jerome, Augustine, and the rest.

It is something for those who have little time for the study of authorities, and who are apt to have an undefined dread of what they have not examined, to know that the Apostolical Fathers are readable and accessible; that their bulk is not hopelessly discouraging; that evangelical truth has nothing to fear from them, but everything to gain; and finally, that the

main principles of that Tractarian System which rested, in so great a degree, on "the Fathers," give way before the fearless examination of these ancient authorities. Tractarianism in thinking, and Ritualism in worship, can long sustain themselves on the natural Romanism of the human heart, and the natural taste for scenic effect, among those who have not the inclination even if they had the ability, to examine the literary foundation of the system. But they cannot be sustained among those who know the Fathers, on their authority. Next to an accurate acquaintance with the inspired word, the best cure to a mind of ordinary intelligence for unreasoning deference to the Fathers, is a moderate acquaintance with their productions.

IS THE SABBATH FOR US?

ACCORDING to the book of Genesis, the Creator rested from all his works on the seventh day. That fatigue or need of physical relief made this rest necessary is of course out of the question. It could only be for the sake of example and authorization of a Sabbath for the world.

In what sense a day could be hallowed, or sanctified, except by setting it apart for holy uses, it is difficult to see. A portion of time can have no moral quality, or conscious happiness: but it can have dignity and honor put upon it, by its separation to holy uses. And as blessing the lower creatures gave them continuance on the earth, why should not the blessing of the Sabbath have the like significance?

We do not need to enter on a discussion as

to the Sabbath-keeping that prevailed in the ages intervening between the creation and the Mosaic economy. There is too much evidence that in the universal corruption that preceded and necessitated the flood, and after the flood made the call of Abraham needful, the Sabbath fared as it usually has in a godless and corrupt community.

Nor do we need to put Homer, Hesiod and Herodotus on the stand to tell us of the early division of time into weeks, and of the weekly holidays. They who disregard the authority of the Scriptures will as readily allege that the Christian Sabbath grew out of these usages, as that they grew out of primitive traditions, and broken memories of a state of innocence.

Neither do we rest much weight on the word "remember," in the opening of the fourth commandment; as we do not quote at all in proof of the divine intention the words, "the Sabbath was made for man," with the emphasis on *man*, as distinguished from Jews, since, if anywhere, the emphasis should be on "made." We point to the fact that in the very midst of the commandments, written by the finger of God, on

tables of stone, and made the basis of a covenant with his people, God placed the full and explicit statement of his will regarding the seventh portion of time. We see no more reason for setting it aside than any of the other commandments. It is as truly interwoven with the decalogue as any of them. The first secures acknowledgment of God in his unity; the second in his spiritual nature; the third in his holy and reverend character; the fourth in his day and right to be worshipped; the fifth in his representatives; as the sixth guards the person, the seventh the purity, the eighth, the property, and the ninth the good name of our neighbors, while the fifth makes the easy transition from God to one's neighbor, parents having something in common with God ("in the Lord," Eph. 6: 1.) and with our neighbor; and the tenth closes up all by interdicting the beginnings of evil in the heart. As a careful farmer cuts out the roots of weeds in his land, so the Lord by this command eradicates the germs of evil deeds.

We need not be staggered by the fact that public worship is not enjoined in the fourth commandment. We may be sure that under

Moses and inspired judges and prophets, the commandment was rightly understood by the people, and what they did in holy convocation, at the tabernacle and around the temple and in the synagogue, was in accordance with the well-known Divine will. The Sabbath synagogue worship of our Lord's time He did not by precept or example stigmatize as a piece of fanaticism, or of will-worship.

Nor should it weigh much with us that the Sabbath of Christendom is at the beginning, that of creation at the end, of the week. The point is not where the holy time shall come, but that one-seventh part of it shall be given. Our geographical knowledge enables us to know that it is physically impossible to observe identically the same hours all over the world. If the Bible had made a point of that, how eagerly the second-rate "Scientists" would have attacked it as evidence of "popular ignorance" in the book! The point is that one-seventh part of our time be for the Lord; and if the Son of Man, among other changes in modes of approach to God, made by him, not only to attest his authority, but for man's good, should alter the plan of the

Sabbath, we may be sure it has been done with sufficient, though undeclared reason; for sovereignty is not the adoption of a course by the Lord capriciously and without reason, but for reasons of infinite wisdom which are not disclosed.

Nor is there absolute want of fitness in the change. A completed creation was suitably commemorated by a day at the *end* of the week. But when Jesus rose from the dead it was not as the end of new creation, but as its *beginning;* and the commemorative day may most properly come at the week's commencement. The end of the new creation will be the everlasting Sabbath.

A thoughtful and discriminating reader of Scripture will not be influenced by the allegations that are made as to Jewish ways of keeping the Sabbath in the wilderness. Who has not heard of the man who was stoned for gathering sticks—and of the prohibition of a fire? It has a certain plausible force to say, 'you would not stone a man for this offence, and you all break the commandment when you light your fire.' It is a sufficient reply to say, these things

were not in the commandment. The gathering of sticks was a deliberate and defiant act of rebellion against the government of the Lord. It is treason, and was punished as all nations punish treason; and the prohibition of fire (Exod. 33: 5) was a legitimate deduction from the forbidding of unnecessary work on that day. "For domestic comfort, fire was not a thing of necessity or mercy in the peninsula of Sinai. In colder regions it is otherwise; and there the law of necessity or mercy regulates the observance of the Sabbath." (Murphy *in loc.*) But these particulars are not inserted in the commandment. They were matters of detail and administration that sprung from the principle of it, while the people were immediately and solely under God and in the wilderness. There is no prohibition to us against lighting fires; and as to "the sticks" we are not under theocratic government. The conclusion then remains, untouched by any objections, that the Sabbath, or the Lord's seventh portion of our time, passes on from the Old Testament to the New—not as a church arrangement, or a convenience, but on divine authority. Any changes it has undergone

in the transition are not greater than those effected in praise, prayer, and service generally.

So we come to put a practical question, often asked in our time: *Can men keep the fourth Commandment?*

The opponents of the "Puritan Sabbath" are very much concerned about the interests of the working-classes. They overflow with sympathy for the sons of toil. They are pained beyond expression by the tyranny exercised over them by rigid and narrow-minded Sabbatarians. With an eager and demonstrative regard, described in other connections as "gushing," they proclaim themselves the friends of the crowd who in the sweat of their brow eat their bread. That a Mosaic Sabbath should be inflicted on them, that a day of Jewish austerity and gloom should darken their week, is to them intolerable. But it is not alleged, even by them, that Moses invented the Sabbath. It is conceded that, whatever it might be to the enlightened Gentiles of this century, the Sabbath was a divine institution to the Jews. Now it is commonly held that the Lord was most kind and considerate to the Jews. A land flowing with milk and honey,

in which they were protected and blessed, made them a happy people. It does not occur apparently to these benevolent reformers of social life, that their programme means nothing if it be not that they are wiser and kinder friends of the working-men than was the God of Israel. He imposed the burden of a Sabbath. They will roll it off. He cursed the chosen people with the sour sanctity of a weekly Sabbath. They will remove the curse; their promised land shall have no such bondage. He either intended a cruel yoke for the people, or He blundered. They mean kindness, and they make no mistakes. We do not call this blasphemy. The word is too grave for such absurdity. We are willing to believe that they know not what they say.

In many cases these liberators of the down-trodden are active in business. They run railroads, print newspapers, manage theatres, and even keep beer-saloons. Now, there is a test of their benevolence which they can easily apply. Give the sons of toil railway passes, free newspapers, exhibitions, and "drinks" gratis on Sunday, and then we shall know the sincerity of

your benevolence. But, gentlemen, while you make money out of your protegés your virtue is questionable. It is like that of the city friend who keeps his "country cousin" out of the tavern because he means to pluck him at the gaming-table.

However otherwise indifferent to the Saviour's example, these reformers of the churches and friends of the workingmen are much edified by what they consider our Lord's encouragement to Sabbath-breaking in His being at, as it is described, "a large dinner-party on the Sabbath-day." The reference is to Luke 14: 1-24. On this event we make the following remarks:

1. It was not forbidden in the commandment to exercise hospitality. "It was usual for the rich to give a feast on that day," says the writer of the Sabbath article in Smith's *Dictionary of the Bible*, "and our Lord's attendance at such a feast and making it the occasion of putting forth His rules for the demeanor of guests and for the right exercise of hospitality, show that the gathering of friends and social enjoyment were not deemed inconsistent with the true scope and spirit of the Sabbath. It was thought right that

the meats, though cold, should be of the best and choicest, nor might the Sabbath be chosen for a fast."

2. This will not serve the turn of those who wish to make out that our Lord relaxed the fourth commandment; for, in the first place, if it had been against the commandment, or even the Jews' sense of it, we may be sure it would have been made the ground of objection against Christ; and, secondly, Nehemiah, a Jewish reformer of the strictest principle, gave directions for "eating the fat, and drinking the sweet, and sending portions unto them for whom nothing is prepared," on the Sabbath, after sermon. (See Nehemiah 8: 8, 10.)

3. This cheerful view of the Sabbath cannot be reconciled with the epithets "gloomy," "morose," etc., so freely bestowed on the Jewish Sabbath.

4. There is nothing in the whole matter to trouble any friend of the fourth commandment. When a minister preaches away from his home, and there is a second service, is it uncommon or wrong that several persons should have a meal together with any family in the place?

Who censures this? Who counts it a breach of the fourth commandment? Who is supposed thereby to relax the standard of Sabbath-keeping? This was as nearly as possible the case with the Redeemer. "We are not here to understand a public banquet," says Paulus, who has no object to serve. Langè also notices the fact that the food was prepared beforehand, and the family had no special work to do on the Sabbath. The narrative, therefore, shows two things—namely, that the fourth commandment was not so gloomy an enactment as its enemies make out, and that whatever it enacted was not held to be touched by the Lord in this particular case. Any argument therefore founded on it in favor of the relaxing theory falls to the ground.

But can the fourth commandment be kept? Why not? It enjoins six days' work and labor, and a seventh day in which men shall not work nor labor. So far its rule is plain. The things to be laid aside on the seventh day, are not a turn in the garden, or look out of the window, or a walk in the corn-field, or anything of the kind, but—the work and labor of the six days. Is there anything impracticable in that? Can-

not the farmer stop his ploughs and wagons; the trader close his store; the merchant shut up his office; Sir Matthew Hale lay aside his law-books; the factory be closed; the mill be silent? Any impossibility in that? But so far as the working part of the commandment is concerned, that is all the Lord enjoins. All the supposed prohibitions brought up to show the impracticability of a Sabbath are importations, inventions of men who wish to decry the divine appointment.

This use of them is not only dishonest, but there is a curious perverse childishness about them. So a noisy and troublesome urchin, desired to keep quiet, replies: "I can't stop breathing, can I?" A firm father would say, "No, that is not wanted; but you can stop upsetting the chairs;" and then with great propriety he might punish him for his insolence.

Nor does this view of the Sabbath—as involving the cessation from the servile toil and business of the six days—imply that the Sabbath meant nothing more. With a singular literalism it has been alleged that non-labor is all that the fourth commandment enjoins. How this is to

be reconciled with the fair reading of the commandment it is for such eccentric theologians to say. How can a portion of time be hallowed or kept holy? It is of no use to tell us of some meanings of the Hebrew word for hallow. Things hallowed lost their common and acquired a holy use. How can a day be hallowed? By simple non-labor? The Jews did not so understand it, as their holy convocations and doubled sacrifices proved. The non-labor was not an end, but a means toward another end.

Besides, it is surely unlike God's way to order idleness for idleness' sake, which, indeed, was the Pharisaic idea against which the Saviour uttered the protest: "My father worketh hitherto and I work." (John 5: 17.)

If the views we here defend be true, then the self-constituted friends of the working-class are their foes. For any number of persons to play, some must work. You cannot drive, entertain, keep public places open, enjoy the play in the theatre, without work by some class of laborers. My dear friends! who throw up your caps today because you can, in defiance of the Sabbatarians, enjoy yourselves in public places, you are

not only false to your class, you are stupidly false to yourselves. You play to-day; your turn to work will come next week, or next year.

The contractor who is in a hurry with the house will require you carpenters or masons to work on your holiday, or find another place, which may not always be convenient. The master tailor wants coats ready for his Sabbath-desecrating customers, who will "air their new clothes" on their holiday afternoon, and you must finish them in the forenoon or find another job. One is tempted to quote to you the words of one who saw the blind fickleness of the mob: "Ye blocks! Ye stones! Ye worse than senseless things!" but that might not be respectful to you or your friends.

If we had any opportunity to speak to young ministers on this subject, we should say to them something like this: It may seem to you very nice to patronize the working-man—to feel great sympathy for those who, if not amused or employed on Sabbath, will be in very bad places (how they themselves regard this estimate of their habits is another matter,) and to be very

liberal in your interpretation of the Sabbath law. Liberality is very nice, but one can only be liberal of one's own. You may not have a right to give away in this instance. The Son of Man may be Lord of the Sabbath in a sense that precludes your disposal of it. Do not belittle your office or your message. Do not make excuse for the despisers of it. Do not give out that the "glad tidings" are dull and unattractive, compared with other appeals to the intellect from the historian, the poet, or the philosopher. And if they tell you of pretty devices they have for luring sinners out of very bad places to better, which shall be half-way houses to the sanctuary, let your reply be, that the chances are as many for men going down to the half-way houses from the sanctuary as for their going up from them. They tell you of the chance of "reforming" men. God has given the Gospel of His grace for reforming men by saving them; and one soul saved is a more solid and real gain than ten reformed and left to sleep in sin. They will tell you that some men will stay away whether you like it or not. Very well; they do it on their own responsibility. It is no part of your duty

to make their consciences easy in it by enabling them to say: "The minister owns the Sabbath dull, his sermons prosy, the doctrines stupid, and absence very natural, and he sanctions my half-way house."

And if they persist in telling you how much good somebody has done by these non-religious devices on the Lord's day, turn away from them as if you heard the Master himself say to you: "Let the dead bury their dead; but go thou and preach the kingdom of God." (Luke 9: 60.)

WHAT IS THE USE OF THE BOOK OF REVELATION?

THERE is a true sense in which it is not forbidden to a Christian to pry into the future. Christ gave hope to the disciples that the Spirit would lead them into all truth and "show them things to come." The curiosity becomes childish or simple when it employs ways of its own, and in matters on which God reserves to himself the knowledge of the future. He has not put the book of Revelation in the Bible, without an object; and it is fair to assume that as the Evangelic Scriptures are sufficient for all evangelical purposes, the apocalypse is sufficient for all revealing purposes. Not that these portions of Scripture are distinctly marked off one from the other. They

blend necessarily and from the nature of the case. Our Lord responds to the questionings of the twelve as reported in Matthew, with a lengthened prophetical discourse, containing the substance of the visions which He gave at a later day, and in different circumstances to the beloved disciple. Nor can anything be more marked than the pains taken at the outset of the later announcements to impress on the believing mind that the same divine Teacher is in Patmos that taught hard by Jerusalem. He appears in his glory. He announces his name and history. He declares his purpose. He is identified by one who leaned on his bosom and stood near him in life. (Rev 1: 11, 13, 18.)

Nor can it be properly alleged that we have nothing to do with unfulfilled prophecy. Prophecies are miracles of knowledge. Raising the dead is a miracle of power. Both are evidences of the supernatural, credentials of a divine ambassador, for which Pharaoh and all other men of a true instinct seek. (Exod. ch. iv. and 7: 9.)

But apart from this evidential value, there are facts resting on the authority of prophecy hardly less vital to our Christian hopes than

those that stand on the foundation of history. Christ has come—that is history. Christ will come again—that is prophecy. Christ has died and risen—that is history. Christ will raise up all his people—that is prophecy. Christ has gone to heaven—that is history. He will come to carry his people, even in the body, to the many mansions—that is prophecy. Christ has purchased a church—that is history. He will render her triumphant over all opposition—that is a matter of belief on the ground of prophecy. No arrogance of style therefore that men have adopted; no mistakes which they have committed; no incautious announcements that they have made; should deter us from examining that prophetic truth which is bound up with all revelation, or indeed have any other effect upon us than to teach us reverence for the word, caution and self-restraint in expounding its obscurer portions.

Two things are done when a sinner believes Jesus Christ. He enters into life; and he enters into a body, or new and organized community, of which Christ is the head, and which has a future in the world. "We believe in the holy

Catholic Church." The believer cannot be indifferent to the prospects of that community. Nor will his Bible leave him without apprehensions. The earliest glow of hope regarding the progress of the kingdom must have been cooled somewhat by the ominous announcements of the Epistles. See for illustration 2 Tim. 3: 1–5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof—from such turn away." There would be organized opposition to the kingdom. See for illustration 2 Thess 2: 4—7. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth

that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way." The kind of war it should wage might be dimly perceived in the writings of John, who announces as to alarmed "little children," that displays of evil must not terrify them, as an unexpected disclosure, for "antichrist" was to come—has already begun his work. So Paul told his son in the faith 1 Tim. 4: 1–3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Nor was it a secret for Timothy's own guidance, as an Evangelist. He tells the Thessalonians that "the mystery of iniquity doth already work." (2 Thess. 2: 7.) How it would work they might learn from living opposers. There was Deotriphes, scheming for the preëminence.

There was Demas loving this present world, and quitting his Christian work. Had they not Hymenæus and Philetus declaring the resurrection to be past already? Were not Judaizers corrupting the simplicity of the truth? All these things boded evil: nor mere abstract evil, but bitter personal assault and fierce conflict. Hardness must be endured. The faith must be contended for. Fiery trials must be undergone; and the words of the Master spoken to the twelve, "in the world ye shall have tribulation," and which early believers might have fondly hoped, were exhausted in their force in the early days of Jewish prejudice, they begin to feel may include them, and imply for them a very real "partaking of the sufferings of Christ," they who hated the Master and put him to death, hating and killing also all who bore his name.

How in view of all these things could the question be suppressed in the Christian heart, "what shall the end be?"

Now, let it be borne in mind that it is the community that is inquired about, rather than the individual. The individual has his promise of personal safety. "Go thy way, Daniel, and

rest." But the new body, the church, is in question; and we are not to look for details and personal history written beforehand, nor notices of secular movements, nor the rise and fall of empires except in so far as the future of that body is concerned. The discovery of America, the art of printing, the utilizing of steam and electricity, are mighty events, but they are not in the conflict in any distinctive way, do not bear on the issue, are not *in any form in the heart of the questions* the church asks, and so are not to be looked for in the inspired prophetical reply.

We may expect however that the special organized forces that oppose the church will be delineated in any answer the Lord vouchsafes to his people's eager inquiries. And so they are. There may be differences of view among readers of the scripture regarding antichrist; but there can be none regarding "the bride, the Lamb's wife." The chaste spouse of Christ, foreshadowed in the Forty-fifth Psalm, and doubtless also in the Song, has for her rival and persecutor the great whore, Rev. 17: 4. 5. Her identification with Babylon is complete enough in v. 5. Departing from the Lord is constantly

represented in the old Testament prophets as fornication, and adultery and whoredom—bold and startling charges that have their basis in the covenant union—close as that of marriage,—into which the Lord took His Church. But the most powerful and relentless of Israel's foes was Babylon.* It only needed then to combine the two ideas, infidelity to the Lord on the part of the spouse, and the acquisition of great power, used, like that of ancient Babylon, in hostility to the remnant of God's faithful people, to have the representation of an apostate church, secularized, temporally powerful, long in the ascendant, great in power and visible resources, bitter in her hate of God's word and servants, and making war against the saints. If anything can be expressed in bold symbolical imagery it is that this mighty power will be utterly subverted, its glory taken away, and the cause of truth, and

* That other reasons besides common hate of God's true Israel underlie the representation of the Christian apostacy by the name of Babylon, will be rendered probable to any one who will trace the similarity between many of the idolatrous usages of ancient Babylon and those of Romish Christendom. Among the authorities in which the parallel may be traced, we would call attention to THE TWO BABYLONS, OR NIMROD AND THE PAPACY, by the Rev. A. Hislop.

the body of Christ at length delivered from its fierce and inveterate hatred. (Rev. 18: 21.) "And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The method by which the overthrow shall come, the time of it, and other circumstances, are left in a nimbus of symbol and mystery, the existence of which has roused inquiring minds, and stimulated much inquiry—none of it probably useless: but of the issue it is impossible for the most unlettered to entertain a doubt. The sentence against this organized opposition is as clear and unequivocal as that upon Adam in the Garden. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. There-

fore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. 18: 5–8.)

The Saviour claimed all power in heaven and earth. He asserted for himself a kingdom, not indeed of this world, or like the kingdoms of earth, but a real and true supremacy over the souls of men. Will it ever be given? The Book of Revelation supplies an answer. Our translators placed the word "millennium" over the 20th chapter, not unfitly. It speaks of the binding of Satan, the setting up of thrones, and the life and enlargement of the party that had espoused Christ's cause and been faithful to Him in darkest times. Let the attention of the reader be given to Chap. xx: 4, in connection with two preceding passages. In Chap. 6: 9, are seen the souls of those which were "beheaded for the word of God, and for the testimony which they held." Suppose them for a moment to stand for the Church, resisted by the Pagan powers, and appealing to God for supremacy according to Christ's just claims, we can understand why, in response to their appeal (see verse

10) for judgment, and vengeance on them that dwell on the earth, they should be told to "rest for a little season until their brethren, their fellow-servants that should be killed as they were should be fulfilled," or have their time. Now we naturally look for these brethren as we proceed in the book. We find them at Chap. xiii.: 15, where a power is exhibited to us (it does not matter what that power may be) that causes that "as many as would not worship the image of the beast should be killed." It controls and marks all as its own, small and great, rich and poor, free and bond. It makes all things subordinate to itself and its interests. It demands authority over trade, government, education, things civil, and things sacred. Chap. 13: 16, 17: Here now are the "fellow-servants" of those who cry for vindication in Chap. 6: 1, 10, and who are told to wait until their fellow-servants "should be killed as they were." That catastrophe having arrived, we naturally look for the realization of the hope that has been raised. So we come to Chap 20: 4, and we read: "And I saw thrones," the natural symbols of power and authority, "and they sat upon them," *i. e.*,

the down-trodden and oppressed who could barely exist before, "and judgment was given them" (the very thing for which they cried in Chap. 10, "how long, O Lord, holy and true, dost thou not judge," that is, vindicate, "and avenge our blood on them that dwell on the earth"), "and (*I saw*, an interpolation of the translators) "the souls of them that were beheaded for the witness of Jesus and the word of God," that is, the party of Chap. 6: 9–11, the Christian party as against Paganism, and "which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands;" that is the Christian party as against a later, corrupt, and tyrannical power, "and they lived and reigned with Christ a thousand years."

The following facts will appear from a careful collation of these three passages:

1. The Christian party will suffer severely under the opposition of one force that will hate the name of Jesus and the word of God. That description surely suits Paganism. Is it to be established, and is Christ to be given his power on the overthrow of Paganism?

2. A second form of opposition is to be raised which will not specially hate the name of Jesus, indeed, but will insist on acknowledgment of itself, and kill all who will not bear its mark, openly or secretly, on the forehead or in the hand. It will accept Jesuitical service; but it must rule or ruin. Not till this power also shall have been put down will Christianity have its promised ascendancy. We see its sway. We see it fill up the cup of its iniquity in the prophetic delineation. We see its overthrow there. And then, the conditions of the promise of Chap. 6 9, 10, 11 being complete in Chap. 13: 15–17, we see in Chap. 20: 4:

3. The promised "judgment" given, the vindication complete, the thrones granted, the crushed and hated party ("the souls of them that were beheaded") rise to life and power; and no foe appearing, and no force any longer resisting, it lives and reigns with Christ for a period of great, indefinite length, represented as a thousand years, after the manner of symbolic prophecy.

4. This is adequate reason for the Book of Revelation. It answers the question which for

hundreds of years must have stirred in the heart of all true believers—Will the kingdom of Christ ever be dominant? Will the thrones ever be His? Is the "all power" only *rightful* power, but never to be *actual?*

It will be actual, as it is rightful, says the Book of Revelation. But it will be after delays and dangers. "In the world ye shall have tribulation." Be not dismayed by opposition; be not alarmed by its long continuance. The scheme of providence takes in all this. It has been contemplated. No strange thing happens to you, or the church. Satan has not sprung an unexpected force against Christ. He knows it all; is "patient because He is eternal;" and in due time, when the wickedness of the wicked shall have become so apparent that none will be so lost to sense of right as to defend it, He will arise and plead His cause, take His power and reign, and His church shall triumph.

The Church needed these assurances. They are so indefinite as to the *form* of fulfilment that no man's free will is interfered with, and no party can corruptly serve itself heir with confidence to the promises; and yet they are so clear and de-

finite as to the *final issue* that no heart that loves Christ and His cause need despond. There was sufficient reason, therefore, for "the Lord God of the Holy Prophets" sending His angel to "show unto His servants the things which must shortly be done." (Rev. 22: 6.) Nor was it without reason, but on a distinct and definite principle that it was alleged in the beginning of this wonderful and most necessary section of the Scripture (Rev. 1: 3): "Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time *is* at hand."

Did we stand on an eminence overlooking the plain on which two armies contend for victory, ourselves ignorant of military tactics, confused by the roar of artillery, seeing but dimly through clouds of smoke and dust, catching only glimpses of wheeling battalions and ever-shifting standards, we should have, during the conflict, but dim ideas of the result; but when the smoke cleared away and the roar of battle died out, if we saw one army off the ground it held in the morning, and the other occupying it in force, we should no longer be uncertain as to

the issue. And this is very much like our position as we read the Revelation of John. We hear the blast of successive trumpets. There are thunders and lightnings and earthquakes. Blood flows like water. Strong angels career through mid-air; mightiest forces come into deadly collision. We hear the cries of the dying and the shout of them that triumph; and we hardly know which is victim and which is victor. But as the book approaches its close, and the tumult is hushed; as we see that one force that had covered the field is off the ground, is no more to be seen, and that the opposite power holds the heights, we are no more doubtful as to the issue, and we join with "much people in heaven," and the elders, and the living creatures, and the multitude whose voice is as the sound of many waters, in the shout of praise (Chap. xix: 1–6), "Alleluia; for the Lord God Omnipotent reigneth."

"Hold on, then," this book seems to say in terms and tones that are not mere human, "ye servants of the most high God! Fight your battle; defend the truth; resist the devil. You are no forlorn hope, making a desperate stand,

with no better prospect than to sell your lives as dearly as you can. You are a part of a victorious host, destined to world-wide victory and everlasting triumph. The future is all yours. Your king is mighty, and can wait, because the crown is His by right, and He has all time in which to do His will. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

WHAT SHALL THE END BE?

A CHRISTIAN Englishman* describes the perplexity of many minds over the fact that America is nowhere mentioned in prophecy. The country seems so large, and so important a force in these last days, that the omission of reference to it appears strange and inexplicable. Dr. Macaulay mentioned the matter to Dr. Keith, to whom it was no difficulty. This veteran on the field of prophecy promptly replied that prophecy takes note of principles, and the method of working them out; and the method of operation is the same all the world over. The kingdom of God is not bounded by geographical limits, but is to the

* James Macaulay, M.D., editor of the "Leisure Hour," in his "Across the Ferry, or First Impressions of America and its People (1872), p. 365.

ends of the earth. He might have added that prophecy uses known terms. The naming of America would have given no idea to a Hebrew.

The human mind often turns to the end of the world. All men who think at all must think of this, and any reflection on it is unspeakably better than no reflection at all. There is a torpid, indolent engrossment with the mere present which offers one of the most obstinate barriers to religious feeling. At the same time we had better settle a great personal question—What shall be the end of us?—on sure grounds, before becoming absorbed in the other question, What shall become of the world? As much as we need to know is declared on both points; and where Scripture is silent we may be perfectly sure the silence is as wise as the revelation.

On the *personal* question, the teaching of Scripture and the faith of Protestant Christians is that,

(*a*). Every man shall die (Heb. 9: 27); or, in the case of those who see the Lord's second coming, undergo a change substantially the same as death. (1 Cor. 15: 51, 52.).

(*b*). The bodies of the dead go into the dust,

and the souls into happiness or misery, according to moral character, until the resurrection.

(*c*). That state into which they go is one of conscious life, and not of sleep, as has been surmised on slender grounds, but is not one of probation or purification, or of moral change. The character with which it is entered, remains. Efforts towards gaining the Divine favor are not possible to the departed; nor are petitions on their behalf of any avail. They find no countenance in Scripture; nor is any weight to be attached to the fact that early in the history of the Church they began in one form or other to be offered. Many practical errors and superstitions began early.

(*d*). The ground of distinction and distribution is the relation to Jesus Christ. They who fall asleep in Him go to be with Him. (2 Cor. 5 : 8.) They who are not in Christ are never to be with Him. He "never knew" those to whom He will say at the final judgment, "Depart from me." (Matt. 7: 23.)

The wider question as to the end of the world has many branches, such as the evangelization of the race, the future of the Jewish na-

tion, the coming of the Lord, the resurrection, the final judgment, and the destiny of this earth. Here are six momentous themes, on almost any one of which so much difference of opinion has existed, and so little detailed, explanatory statement is made in Scripture, that dogmatism is inexcusable. But there is a safe middle ground between having no opinion and dogmatism. It is impossible to avoid thinking on such topics. We ought, so far as we have views on the subject, to base them intelligently on Revelation. The disciples eagerly asked Christ (Matt. 24 : 3), "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" There is reason to think that our Lord replied to these questions in their order. The only objection to this view is founded on his words (in Matt. 24 : 34) : "This generation shall not pass till all these things be fulfilled." But this objection is obviated if we regard "generation" as "race" (which the word may well be), and then the meaning is, "this Jewish race shall not pass away;" in other words there is to be no end of the Jews till the close of

all things. The following points appear to be well established :

1. The universal proclamation of the Gospel is to precede the end of the world. So we gather from Isa. 45 : 22, 23. All ends of the earth are to look to the Lord and be saved. He has sworn that every knee shall bow to Him, and every tongue shall confess Him. So the apostles used the words as warrant for calling the Gentiles to Christ. The Saviour himself said explicitly (Matt. 24 : 14), "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come." How far this is equivalent to the absolute conversion of the nations is a question to be settled on other grounds. But all the arrangements of the Church, all the promises of the Spirit, and all the obligations to teach and preach, rest on the basis of this divine appointment.

2. The conversion of the Jews is to precede the end of the world. Among many passages which, with their preservation as a people, raise the expectation of their conversion, the chief is Rom. xi. Old Testament poetry may easily be

misconceived; but the Apostle is here specifically and argumentatively treating this very subject. He says the casting off of the Jews was mercy to the Gentiles. So the gathering in of the Gentiles will be mercy to the Jews (v: 25). "Blindness in part is happened unto Israel until the fulness of the Gentiles"—the complement to be rendered from the Gentiles to the invisible Church—be come in, and the coming in of this complement will bring—instrumentally—"mercy" to the Jews (v. 31). "And so all Israel shall be saved." There will come a time when every synagogue shall be a Christian church.

There is an appendix to this topic, namely, shall the Jewish nation regain their land? There seems no scriptural reason to think so. The New Testament takes no note of it, and lays down many principles that bear against it; and any proof drawn from the Old Testament proves too much. It would imply, for example, the literal restoration of nations absolutely extinct, and whose extinction is a prominent feature in prophecy and in providence, as, for example, Moab and Ammon. It is more self-consistent to understand that they who stand in the future

to God's people, as Moab and Ammon did to Israel, shall be overthrown.

3. "The coming of the Lord" is constantly held up to the saints for encouragement, and to the godless for warning and terror. But the phrase is ambiguous in so far as this, that it is applied to various events, such as the incarnation, destruction of Jerusalem, the death of saints, and any signal judgment.

We can only define anything regarding the second coming by collating the passages, and examining in their context the object to be gained and the work to be done by the particular "coming" of each passage.

4. We pass on, therefore, to the Resurrection. If we except the doubtful passage of Rev. 20: 1–6, there is only one resurrection spoken of in Scripture. The rising of good and bad will be simultaneous (Dan. 12: 2). The oft-quoted passages 1 Thess. 4: 16,* and 1 Cor. 15:

* In this passage the comparison is not between the rising of the righteous and of the wicked, but between the rising of departed, and the change of living, saints. The resurrection of the wicked is not in question here, and had no relation to the subject in hand, namely, the comforting of the Thessalonians for the removal by death of their believing friends. The same statement applies to the passage in 1 Cor. 15: 51, 52.

51, 52, have no meaning in opposition to this view, while the last passage teaches that the end comes after this resurrection. So our Lord teaches explicitly that the rising again (John 6: 39, 40, 44, 54) shall be—not in the "last days" in the general sense of Heb. 1: 2, but with a distinct and definite reference "in the last day." That the rising of all from the dead and the second coming are cotemporaneous, is proved by Matt. 24: 30, 31: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And so Chap. 25: 31–46: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the

goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye vis-

ited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." So also we read in 2 Thess. 1 : 7–10. Concerning the meaning of these passages, there is substantial agreement among the most reliable interpreters of the Greek Scriptures, such as De Witt, J. A. Alexander, Müller, and Langè.

Connected with this in the most intimate way is the question, "With what bodies do they come?" No reply to this can carry any weight but that which the apostle gives. The identity will be complete enough for recognition; but the present terrestial body adapted to the present *terrestrial* world will be changed and adapted to the new condition of things—called "the new heavens and the new earth."

5. It ought to surprise us that various theories have been held of the judgment that take

no note of its definite and conclusive character. With some it is the constant general providence in which God is ruling the world, with a future in which to rectify the temporary wrongs of this imperfect state. With some it is the ruling on earth in visible glory and millennial splendor of Jesus Christ. With some it is a process now going on, and in progress ever since Jesus came to the earth. With some it is only the working out of natural principles that make virtue its own reward, and vice the means of its own punishment. Rationalistic, or hyper-spiritualistic, these views have something in common, and are all founded on denial or mis-reading of Scripture. We are taught to look for a definite future event, deciding, and publishing, the doom of all men and angels, a day of judgment (Matt. 11 : 24), a harvest that shall forever separate tares and wheat; a coming of the Lord to judge (1 Cor. 4 : 5). It is a day "appointed." (Acts 17 : 31.)

The Judge is to be Christ, according to plain Scripture, such as Acts 17 : 31 : "Because he hath appointed a day, in which he will judge the

world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead." So John 5 : 22, 23 : "For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him;" see also 2 Cor. 5 : 10.

The judged are to be men and angels. Of the bearing of the judgment upon the latter less is said than on the human aspect of the subject, for the good and sufficient reason that *men* are mainly contemplated in the Bible. But Peter tells us that evil angels are "reserved unto judgment" (2 Peter 2 : 4). Then shall end forever the long war with principalities and power and wicked spirits, of Eph. 6 : 12.

The time of this event is asserted expressly to be at the second coming of the Lord (for no third coming is hinted at) and is constructively settled to be cotemporaneous with His appearing and kingdom, 2 Tim. 4 : 1. The tares and wheat grow together till the harvest, or end of the

world. The argument in 1 Cor. xv. connects the changing of corruptible bodies with the last trump; and Paul to the Philippians (3 : 20, 21) tells us that at His coming he shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Without pronouncing in any oracular tone on the opinion of those who have been led to other conclusions, we deduce from the comparison of the Scriptures by which these points appear to us to be sustained, that the "literal view" of interpretation cannot be defended; that the millennium, in the future existence of which we firmly believe, will not be a new form of the kingdom of grace, but its establishment over the minds of men as generally as ever the sway of evil has been felt; that Christ will reign, not in visible glory, but by his word and spirit; that his reign may possibly last long enough, with its succeeding generations of good men, to give to the Redeemer an overwhelming majority of the race; and that then, after it has come and gone, and the earth has performed its work, and is trans

formed or renewed in connection with the judgment scenes, the Redeemer "shall see of the travail of his soul," and that great heart of love "shall be satisfied."

"HOW CAN A MAN BE BORN WHEN HE IS OLD?"

WHEN England lay in spiritual deadness and her church was buried in formalism, the Wesleys and George Whitfield were God's instruments for arousing men, and challenging attention to the solemn and indispensable truth, "You must be born again."

When a thoughtful man, capable of following his own feelings and expressing his own judgments, begins to weigh this matter, he will find various modes of thought open to him; and among them he must choose, with the Word of God in his hand. He becomes conscious that *he* has been, that is, his soul has been acting wrongly in its affections, and decisions. Learning that the Holy Ghost is given to them that ask,

he may resolve to look for the Holy Ghost to come to him, and produce in him right decisions, and to make him, that is his soul, act rightly.

But as he examines the Bible he will become conscious that it uses language which implies a good deal more than all this. It speaks not only of leading the soul to do good, but of creating anew, Eph. 4: 24. "And that ye put on the new man, which after God is created in righteousness and true holiness." It speaks of the soul as if it were dead and required life, John. 5: 21. "For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will." He is proposing to put the ship of his soul under a new, and better, captain. These tests imply something *quite wrong with the ship.* Not the command only is defective: the ship requires reconstruction. He may try this plan for a time; but his own experience, and the word of God, will demonstrate its insufficiency. He needs "a new heart and a right spirit;" to be made "alive from the dead."

Warned by his past mistakes and wrong choices, and finding that they have not procured

for him happiness but misery, he determines to choose more wisely. God is presented to him in the Bible as the blessed God whose favor is life, whose service is perfect freedom, whose peace passeth all understanding, in whose presence is fulness of joy, whose people have the promise of the life that now is and of that which is to come; and he makes up his mind that he will choose God as so much better for him than any of the Lord's rivals. He will receive the aid of the Holy Ghost, indeed, to restrain the evil in him, and show him the pre-eminent worth of the Lord to him; and so he will choose the Lord and his service.

But in practice he will find defects in this plan. It also overlooks radical and inherent imperfections in his very nature. He is regarding his soul as a deliberative body, with a party for God, and a party in opposition. He is proposing to bring in a new debater in the person of the Holy Ghost, who will be more than a match for the opposition, and whose eloquent presentation of truth will win a vote for the wiser and happier course. But this plan fails to satisfy the requirements of Bible lan-

guage. This is not the "begetting" of James, 1 : 18. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." It fails even to satisfy the requirements of our common language. This process is not descriptive of a radical *change of nature* but only of the first distinct act of a *changed nature*. It is more nearly conversion, or the turning round of the whole man to God (and which is man's act undoubtedly, in the sense that man does it) than a sufficient means for securing that object.

The question will arise — What were the qualities and tendencies in my soul that made the opposition? Why did it not choose God? Whatever hindered it must be bad; and is it enough for me, who hope to be holy and to live with a holy God, to have these evil qualities — whatever they may be — though restrained, yet latent? Do I not need that they be taken away, or rooted out? He will here, indeed, encounter a simple question of mental science, as one often must when he follows out religious thought, namely, "Was my Spirit without any qualities, good or bad, until it took the bad course? And

if it was, why did it take the bad course? Particularly, why did it so uniformly take it? Why was it disposed to the bad? Had it bad dispositions?" For one may have dispositions to theft or other form of crime, though the opportunity never be given for its commission. When the opportunity is given the disposition appears; but the opportunity did not make, it only showed, it. He will not find his difficulty met by the scientific result. If there were bad qualities in his soul, which the acts only displayed, all the more need for the change.

Turning from these perplexing views of his inner life to the outward forms of religion, and finding strong language in the Scripture regarding "the working of regeneration," and "baptism saving," he may conclude that God's way is to give the new life through the rite; and so he makes up his mind to be baptized. So he hopes to get remission of sins, to get a new nature, and to become a child of God. But then he looks to his Bible, and somehow it appears there that these great blessings are far more closely and frequently connected with believing on Jesus Christ than with baptism;

and furthermore, that previous believing on Jesus Christ is necessary to the baptism of a man. In fact he will see that men are not baptized that they may get forgiveness and life, but as an avowal that they have received these blessings, and as an acknowledgment of them as children of Him who appends the seal of that covenant of which they have taken hold. He will also be perplexed by another fact, namely, that many baptized persons give evidence that their sins are not forgiven, their nature not renewed, and that they are not the children of God.

When he looks into this latter fact he is met with the statement that the grace given in baptism may be opposed and neutralized, or received and improved. "Ah!" he says, "this is quite another thing than making me a forgiven child of God and a new creature. This is only giving me a chance to reach this high place by my taking care of myself. But, alas! so many appear not to take care of themselves, I am afraid regarding myself. When baptized, I am not, on this plan, a child of God, with my sins forgiven; but it is only possible I may be such eventually.

This is mocking me with high-sounding names. This is like insuring me a "handsome income;" and when I inquire as to the manner, it is by my selling a wonderful number of a doubtful article for which the demand is limited and the supply enormous. I shall be rich if I sell so many. Yes, but the 'if.'"

All the assertion and argumentation of the Council of Trent, or of Protestants recreant to the cause of the Reformation, will not carry an intelligent reader of the Bible over this difficulty, nor relieve this scheme from the charge of being salvation "by works of righteousness which we have done." It is the outgrowth of that human pride which in the end renders "every man his own Saviour," and sets up the religion of man, or of the priest, above that of God.

Nor will it mend the matter much for him, if, turning with aversion from a sacramental religion, he should say "I have been choosing evil: now I shall choose God. I can as readily do the latter as the former." He here encounters two sets of difficulties. The Scriptures represent him as unable to do any good without Christ, and as being much more inclined to the evil than

the good, indeed to be sold under sin, and unable to do the good that he would. Then in practice he finds the reformation of the kind he proposes incomplete and unsatisfactory, even to himself. His "heart" often condemns him, and God is greater than his heart and knoweth all things.

But a man will have derived some good from the trial of those insufficient methods, if he finds out that he has in him, over and above his mental powers and natural conscience, some governing propensities—come how they may—that need to be dealt with, and that determine his character in the eyes of any being that searches the heart, whether these propensities ever express themselves in act or not. These ruling propensities in our first parents were, and in holy angels are, holy. Any adequate method of recovery for the man must in some true sense put him under these holy principles, as Adam was put under them. When a man is brought under their sway he is "created anew" or regenerated. There are men of whom we speak as kind in heart, good, or bad in heart. We mean, not that they have faculties different from those of

other men, but that there is a quality in them which inclines them to kind, or good, or bad courses, with those faculties common to them with others. So the Scriptures use the word "heart." It is bad, in this sense, towards God, in the unrenewed; it is good, in this sense, toward God, in the regenerate.

It is not to be thought that the spirit of God works in us as a man rows upward a boat that was drifting down the stream. Then it would not be that we believe, or turn to the Lord, but the Holy Ghost believes in us. The boat is not the subject of any change in its nature, only in its direction. And the force under which it operates is mechanical, and external, adapted to its own nature. The spirit of a man is not dealt with in regeneration, otherwise than as a human spirit.

Nor is it to be supposed that the Holy Ghost simply throws such new light on God's character and claims that any man's common sense must needs choose God, as a hungry man chooses food, or as a man prefers pleasure to pain. In this case the work of the Holy Ghost

would be only persuasive,* and it is doubtful if there would be any better influence developed in us than intelligent self-interest.

But it is to be held that in whatever way the Divine spirit made man at the beginning, so that in point of fact he freely chose to love God and do His will, in some such way He new-creates in Christ Jesus, so that the soul, not mechanically, nor by any kind of compulsion, but of its own act, and by its own nature, so truly that it does not know how much is its own, and how much the product of the Holy Ghost, turns to, and loves, and delights in, the Lord, and in all goodness. This is to "be born again." And if

* The writer, when a very young student at college, had an opportunity to test the value of a good hold, even by the memory, of the Shorter Catechism. In the city a "sensation" was being produced by an earnest and attractive preacher, who seemed to make the Gospel so easy on the plan above named. There was nothing to do but see the superiority of godliness, and the Holy Ghost showed that. "Do you see it. Yes? Then you are converted and are God's children." The writer well recollects a vague and painful sense of something wanting in this presentation, when the words of the catechism came up—"effectual calling is the work of God's spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ and renewing our wills, He doth *persuade and enable* us to embrace Jesus Christ for salvation." The preacher had a firm hold of the "*persuade*," but omitted the "*enable*."

any one shall insist on an explanation being given of the mode, the Saviour has already furnished the only answer we can give. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It is not meant however that the soul is passive in the sense in which a watch is passive in the hands of a watchmaker, or clay in the hand of an artist. It is meant that while the soul is active, so that it can weigh evidence, see truth and feel motive, yet that in reference to the power which the Holy Ghost exercises upon it, it is receptive and not active, and submits to an act of divine energy which it cannot discriminate at the moment from its own movements, and can only identify and distinguish by the results that follow. The regenerating Spirit thus becomes not a stupefying force, checking effort and exercise, but an energizing, quickening power, rousing the soul to new movements, and inspiring it with new and exalted capacities of loving, feeling, admiring, and adoring. Many a human mind originally dull and sluggish, or coarse and

unlovely, has been aroused, or has taken on a kind of refinement and elevation, from the introduction of that new bias given by the spirit of life and holiness.

In teaching the truth on such topics as this, it is wise to notice the connection in which the Scriptures present it. One does not there find formal and detached statement of man's inability to do anything spiritually good until he has been renewed in the spirit of his mind. One does not find a demonstration of this fact such as may be proper enough in a sermon, and is often quite necessary, particularly where formalism or pride is in power. We do find the truth set forth in connection with the positive way of life. "You cannot thus"—the word says, but, in closest connection with the paralyzing negative there is the encouraging positive, "You can thus." We infer therefore that the doctrine on this point should be taught and preached *along with the clear presentation of Christ*, as the one sufficient, blessed, precious, ever-accessible Redeemer. In resting on and receiving Him, men are born again, in many cases without particular thought on the subject of internal changes.

They are taken off themselves; they look to Christ and in looking to Him they become new creatures. So in that chapter of John's gospel which most distinctly sets forth the absolute need of being born again (John 3 : 5.) we have, immediately following, the fullest statement of the way of life. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." —John 3: 14–18. So also we have in closest combination what we venture to call the negative and the positive truth in the following passages, the number of which might be easily increased: "But as many as received him, to

them gave he power to become the sons of God, *even* to them that believe on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 12, 13. "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."—Titus 3: 3–6. "Among whom also we all had our conversation in times past in lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others: but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly

places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus."—Eph. 2: 3–7.

WHAT IS THE USE OF SACRAMENTS?

THERE is a strong current setting in among the members of one of the smaller churches of the country in favor of what is known as "Sacramental" religion, that is, a religion which looks for the communication of grace necessarily, and specially, through sacraments. This movement, if in any degree successful, is sure to be attended by reaction against sacraments, on the common principles by which human nature is influenced; just as in England the current views and practices regarding infant baptism have contributed, in no small degree, to discredit infant baptism and increase the numbers of the Baptists.

There is a tendency to heap censure on this latter denomination, in this country, because of the views generally held, and acted upon, regard-

ing the Lord's Supper. "Close communion," that is, the restriction of the Lord's table to those who have been baptized in the way held by the denomination, is being assailed by many in the interests of Catholicity. Whether the assailants act wisely or kindly in that matter, or not, is an open question. It is a course of doubtful Catholicity to raise a popular cry against a most valuable body of people, who honestly defend and consistently go through with, what they deem an important principle; and more particularly when they have some little internal embarrassment on the subject. Our love for the brethren should include, surely, the Baptist brethren. "Charity suffereth long and is kind." And it is doubtful if, considering the lengths to which liberal ideas have been carried in the country, there be not some gain to the community as a whole from a large denomination making a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, are not even at liberty, to settle according to the popular demand, as we should settle the route of a railroad.

But over and above these local interests, there is a general reason for our raising some questions regarding the sacraments because, lying, as they do, on the borders of the things believed and also the things done, the things visible and the things invisible in the Church, and touching both, it is in them that error has so early and fully developed itself, and it is there that its appearance is soonest noticeable.

Avoiding the nicer distinctions that have been made regarding the sacraments, we confine ourselves to those views which the ordinary mind can, and ought to comprehend. We shall try to present those which we think are sustained by Scripture, and so commended to the judgment.

The sacraments of Baptism and the Lord's Supper form a link of connection between the Old and the New Testaments. There was much bodily service, much employment of material sacrifice in the Old Testament. There is an almost entire absence of this feature in the New —but the sacraments perpetuate in the Christian dispensation what was so distinctive a feature to Jewish believers, as a lower ridge of

hills represents the distant mountain range of which it is a part, and conducts gradually to the fertile valleys below.

But why this element in revelation? Outward acts and objects express and represent religious truth. This we can hold without establishing—what we think to be true—that Baptism is the successor of Circumcision, and the Lord's Supper of the Passover. And this use of outward acts and of material substances is in harmony with man's nature. It is a loose and untrue statement that religion has only to do with the souls of men. Men are persons composed of body and soul. The Creator formed man of the dust, and breathed into his body the breath of life, and of the two, constituted a man. Religion respects the whole man, and the sacraments are in natural and fitting accommodation to his complex nature. From God's side they have this adaptation. He teaches, influences, and blesses through material things and by outward and often visible acts. He appeared in form to men; He clothed them with skins; even as He had set the symbolic trees in the garden. So from man's side sacramental acts have a

natural adaptation. We bow in reverence; give the kiss of affection; avert the face in anger; grasp the hand in confidence; lay on the hand in tenderness or sympathy. Our deepest feelings are expressed, and not only that, but intensified by bodily act. So it is in the sacramental actions appointed by the Head of the Church.

As the Circumcision and Passover of the Jews marked them as a people, "circumcised" coming to be a synonym for Hebrew, so the sacraments distinguish Christians. And all men recognize the propriety of such distinction. The foundation of it is laid in nature. Men's looks and speech bewray their nationality. The soldier's, or the clergyman's, costume is felt to be proper.

There are suitable methods for marking off for proper purposes, the members of great political parties. In important matters great leaders are felt to have a natural and undoubted right to the avowed and open support of those whom they represent. In emergencies the withholding of it would be considered cowardly and criminal. The "Captain of Salvation" has, on these principles, universally accepted, a right to

open avowal, and identification with Himself, of those who follow Him. When "demonstration" is to be made in the country for a principle, and for the chief who represents it, the man who would hold back, alleging that "his heart was all right," would be deemed weak and recreant. This principle the Head of the Church embodies in His demand that he should be confessed before men, on penalty of being disowned in the judgment.

When Jews met in Rome or Alexandria, their rites constituted a bond of union and fellowship. The many artificial alliances, with appropriate signs of unity that men have formed outside the Church, testify to the felt want of association. This principle of our nature is accepted and sanctified in the Church. The sacraments become not only signs of adherence to the Redeemer, but the means of mutual identification to Christians, and of conseqent fellowship; and it is much to be regretted that they could not be thus universally accepted among Christians.* That drawback, however, is only

* The more nearly the ordinances are observed after New Testament models, the larger the number of Christians who can

the incidental consequence of an earlier calamity, namely, that Christians should have diverged from the truth, and that different organizations should have become necessary.

The Church is a society, and offers certain advantages to her members. It is competent for any one who enjoys and values these advantages to recommend them to others. Lay-preaching, on this account, has its justification in the very nature of things. Any man, or, in suitable ways to be determined by other considerations, any woman, may commend the benefits of the Church to others. The only difference, *in so far* (for we are not now looking at the Divine side of things), between the minister and the lay-preacher, is that the former has been en-

join in them as means of communion. Most Protestant Christians can join in the Lord's supper with Congregationalists, Baptists, Methodists (as the writer has often done with gladness), and Presbyterians. But when, for example, kneeling is made necessary to receiving, the long habit of disliking the *appearance* of adoration (though no such is now meant), and a firm conviction as to the origin and history of the practice, would render it distasteful to many. But no one pretends that kneeling is required by the New Testament. So those who would gladly submit their children to baptism at the hands of ordinary Christian ministers, would scruple as to sponsors, the sign of the cross, and other human additions to the simple rite.

dorsed by a body of men more or less weighty, and the latter rests his claim to be heard (outside the word, which both employ) on his personal character. Conceivably an amateur surgeon may operate as well as the educated practitioner, but the common mind feels that the diploma of the latter is a kind of guarantee that he knows what he is about, and has at least seen the thing done. In the case of women preaching, the average human mind will attach some weight to woman's general aptitudes, and to the fact that the bishops, or elders, or presbyters and deacons spoken of, and contemplated in the New Testament, are invariably masculine.

But in the case supposed, when persons persuaded of the value of Church connection, desire to enter it, no matter who persuaded them, they must have to do with official persons who act for the Church. This, also, is in harmony with the nature of human proceedings; for the Church, while a Divine institution, and not a mere voluntary society, like an association for making a railroad, has a human side, and being composed of men, has something in common with other societies. Any man may canvass for

an insurance company, or recommend it to his neighbors, but when a neighbor would insure, he must deal with an official, who becomes the proper party to sign his policy, not because of any personal qualities, but because of his relation to the company.* And even so ministers baptize and administer the Supper, not in virtue of anything inherent in them, or communicated to them in ordination, but in virtue of the official relation they sustain to the Christian society. The ministry is not, on that account, a human institution, but a Divine provision for the purposes of the Church.

There is a sense in which a young man becomes a full American citizen at the age of twenty-one, when he begins to exercise all the rights of an American man. The only thing

* When it is stated in the opening of the Book of Discipline (Chap. ii. : 4) that a particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, etc., the definition is o a particular congregation. The Church is in Section I. defined otherwise as a kingdom erected in this world by Jesus Christ. The Church may be said, indeed, to be a voluntary association, in contrast with the creation of the State, or with any body constituted by force. Men, individually, are free as to men to enter or remain outside. They are not thus free as regards Christ.

that prevented him exercising them before was something to which he had not yet attained in himself. But there is a sense also in which a boy is an American citizen in virtue of his parents being so, and in the event of his interests being assailed by any alien power, the protection of the American nation would be properly claimed for him.

The same twofold condition attaches to the adherents of a Christian Church. The children are born into it; and as Circumcision and the Passover belonged to the seed of the Jew, so the promise is to the believer and his seed. The children are born into the Church. Baptism, among other things that it does, recognizes that position. It is a mediæval superstition that represents the child as "christened," or made a Christian, in the rite; and the only reason why the baptized child does not sit at the Lord's table, of course, is the counterpart of the restraint on the vote of an American youth. He has to wait for something to be attained in himself. He has to acquire knowledge to discern the Lord's body, faith to feed upon Him, repentance, love, and new obedience; and the

attainment of these becomes the qualification for exercising a higher Christian privilege than he has hitherto enjoyed. We do not suppose the parallel perfect, but it is sufficient for the purpose in hand, and does not misrepresent anything.

It seems to follow that the phrase, "joining the Church," is hardly accurate in the case of the immense majority of those who are so described. They were born into the Church; they were baptized in virtue of their parents being in the Church; they have hope that they are born again; and they are now entitled to the ordinance in which union with Christ is symbolized, and the benefits of the new covenant are applied to saints. It seems also to follow that parents should make much of this relation of their children to Christ. The language to be held to them is: "You were given up to the Lord. It is evidence of His good-will to you that He put you in a Christian household. You belong to Him, and are to trust, love, and serve Him." But instead of this tone being adopted and appropriately expressed, how often is the impression left on the mind that as a matter of

course the children of believers solemnly given to the Lord will differ little or nothing from the outside world, till they have undergone a change of heart. The prophecy fulfils itself, and if they are not under some thorough and satisfactory teaching that counteracts this impression, they will, while waiting for some high tide of religious feeling to float them over the bar of indifference and natural corruption, very naturally bring forth fruit after their kind. On the other hand let a sense of God's right over them be inculcated from the beginning; let their baptism be treated as through faith a sincere and real transaction; let the idea of God's love to them from the beginning be made familiar to them; let them be taught and governed as the Lord's children; let them be "commanded in his fear;" and then the recommendation from the directory for worship (Chap. ix.), quoted with approval by Dr. Hodge in his "Outlines of Theology," would be obviously proper and natural. "Children born within the pale of the visible Church, and dedicated to God in baptism, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient

knowledge to discern the Lord's body, ought to be informed that it is their duty and their privilege to come to the Lord's Supper."

The years of discretion, amount of knowledge, and sincerity of profession must be judged of by the officers of the church. It is not always certain that all the members of a church will possess even average discernment and prudence. The officers may be presumed to possess these qualities. One or two indiscreet or self-asserting church-members may by negative votes make much trouble and discomfort, if every applicant must secure the formal approbation of all the members; and the remark is surely true that the facility to humble-minded sincere believers to enter the church should be extended to the utmost—the difficulty reduced to a minimum.

Of what the officers are to judge is a question of some difficulty. If they require the applicant to state not only that he believes Christ, but the evidences he has that he is a believer, *and if they pass upon these*, their admission of him is a certificate so far of his genuine piety. This may embarrass a church and

injure the individual. It seems, therefore, to be in accordance with true wisdom, and the rule of Scripture, as it can be gathered from the practice of the Apostles, to examine concerning the knowledge of truth, to receive the profession, and there to stop. Of course, no matter how strong the terms in which a man living notoriously in sin, professes true religion, his sin renders his profession incredible. But when the elders have satisfied themselves of his knowledge, and of his credible profession, they have exhausted their powers, personal and official, and the applicant is to be assured that the only judge of his truth and sincerity is the Lord, that "with Him he has to do." This does not preclude a pastor or any Christian friend helping an inquiring Christian to form a judgment regarding himself, but it does preclude a sentence being virtually or really pronounced on the alleged experience. The Elders say in effect, "We are satisfied you have competent knowledge; you profess your love to Christ and your purpose to serve Him; we know nothing incompatible with this profession; we receive you."

The benefit of the Lord's Supper to a child of God depends in great measure on the degree of understanding he has of the truth of Scripture. Detached from the paper or parchment which it authenticated, a seal is nothing; and the Supper is nothing separated from the covenant whose benefits it seals, represents, and applies. A true communicant has laid hold of the covenant, in believing God's testimony regarding Jesus. So he has taken Christ as his Saviour. He has rested on Him as He is offered in the Gospel. The Supper is to him the ratification of this agreement with God in Christ, and communion is founded upon it. The believer's faith is strengthened by every new display of divine love; and what display more complete and explicit than in the Supper! His repentance is renewed and deepened as he realizes his sin, need of Christ, the ill-desert of evil, and his unworthiness since he believed. His love is called out afresh as he beholds the love that bought redemption for him by sufferings and obedience unto death; and obedience in gratitude and loyal attachment is the true and natural expression of his love. So all the

essential graces of the Christian life are strengthened by the ordinances; and as the satisfying of natural appetite with proper food has itself been made by our Creator a source of pleasure to the palate, so the eating by faith of the living bread is a joy and delight to the spiritual nature. Saints sit under the shadow of the Tree of Life, and the fruit is sweet to their taste.

Just because they do not lay hold of the covenant, and are yet in unbelief, out of Christ, and without any spiritual appetites to be satisfied, or any graces to be exercised, natural men are excluded from the table. They shut themselves out by unbelief. Their coming would be a declaration of the thing that is not, a mockery of the All-Seeing, and a hardening of their own hearts. They never received Christ; how can they call Him then! They never made Him Master and Saviour by a free heart-choice; how can they confess Him? They do not mean to walk as disciples; how can they truly declare such an intention? They do not in any spiritual way know Christ; how can they have communion with Him? They have first to give themselves

to the Lord; they are then joined to him in an everlasting covenant, not to be forgotten. Then can they properly, consistently with the word and the truth of things, join themselves to the company of disciples in showing forth their Saviour's death.

HOW MUCH RITUAL IS THERE IN THE NEW TESTAMENT?

WE have no objection to "ritual," provided it be of the right kind. To determine its quality and value we have to find out what it is in the popular sense, and how much of what is popularly known as "ritual" is in the Charter of the Christian Church, the New Testament.

The "ritual" of a church is its established method of conducting divine service. It is *in form* separate from its doctrine, and yet, *in fact*, it is the expression of views and opinions on doctrine. When, for example, the "host" (from the Latin *hostia*, a sacrifice) is regarded as changed from a piece of bread into the person of Christ, we have a doctrine. Out of it most naturally grows a rite, namely, the elevation of

it before the people, and their adoration. If, again, a "priest" is supposed to have official power in the matter of sin confessed, in some sense not true of a non-priest even though a deacon and entitled to preach, then it will be a part of the ritual for the "priest," and for him only, to pronounce the absolution. These examples might be easily multiplied.

To say that there is no ritual in the New Testament would be to say that everything connected with public worship is left to the taste or judgment of Christians; but that statement is, happily, not true. Since tastes are endlessly diversified, and judgments are influenced by many considerations, any degree of uniformity would be of difficult attainment on this idea, and the results would carry little moral weight. Nearly all churches make their appeal wherever they can do it with show of force, to the Scriptures, and endeavor to sustain their positions by the word of God. Where the New Testament fails they turn to the Old. Robes, altars, incense, priestly grades, processions, and such like, suitable enough to the Jewish Church, and appropriately expressing its doctrines, are de-

fended on this ground. Where it fails, antiquity is relied on; and where the plea of antiquity is set aside, and the Old Testament authority is so defined as to rule it out, men are apt to fall back on the assertion that no inspired rule is given beyond the general direction "let all things be done decently and in order." So loose practice, like loose thinking, always seeks to represent the standard as extremely indefinite.

But if any one will examine the Epistle to the Corinthians, from which this supposed all-comprehensive rule is taken (1 Cor. 14: 40), he will observe two things—

(*a.*) That this maxim covers a particular case out of the ruling on which it grew, namely, the unregulated, arbitrary, and self-displaying use of gifts on the part of Corinthian Christians. It is not a positive precept, so much as a rebuke of disorders and indecencies described in the previous part of the chapter. To read it as the exclusive direction for public worship, and as sanctioning all that is not revolting to decency, and productive of confusion, is to adopt a looser method of interpretation than any respectable

expositor has ever ventured to apply to the Scriptures generally.

(*b.*) He will see that these very Epistles contain many positive directions for divine service, as, for example, in this very chapter (xiv.), and in Chap. xi., touching the Lord's Supper, and that many elements of worship are prescribed with a clearness and directness which it has been found impossible to evade. Let us look at some of these directions.

The New Testament authorizes the observance of the Lord's Day as a day of rest and worship. Jesus never violated the Jewish Sabbath, though he disregarded some frivolous Pharisaic additions made to it. He declared that to make sin out of disregard of these human rules was to condemn the guiltless (Matt. 12 : 7), and he set an example of respectful compliance with Jewish law while it remained in force. He asserted his lordship of the Sabbath, implying a right to modify its circumstantials. His rising from the dead, His gift of the Spirit, and His own appearances, consecrated the "Lord's Day." The Christians, by common consent, and without any question, met on that day for worship and the

supper. The Hebrew part of them continued for a time to keep the Jewish day; and there was an effort made to perpetuate this and other observances, but it was discouraged by the apostles. They who chose might keep the new moons and Sabbaths (Jewish), but no obligation was to be enforced. As to these "Sabbaths," and not to the Lord's Day, was this latitude of action tolerated. (Rom. 14: 5.)

The "assembling together" of the people on that day is enjoined in the New Testament. (Heb. 10: 25.) This was addressed to Hebrews who were accustomed to assembling in the synagogue. The gospel was preached in the synagogue as long as the Jews permitted, and inserted itself, as the sermon, into the synagogue worship. The leading and controlling minds in every new Christian cause had been accustomed to synagogue worship. Just as seceders from the Church of Scotland, when they were either driven out, or when they went out for something they could not find there, carried into their new organizations the old forms, only infusing into them the new life; so the Christians reproduced in substance the synagogue's ways, with the

truth and spirit of the gospel added thereto. So truly was this the case, that for a considerable time the Christians were counted by outsiders as simply a sect of Jews.

When the Christians came together they were accustomed to make common supplications; and in addition to the mention of their own personal wants with giving of thanks, they are directed to make prayers and supplications "for kings and for all that are in authority." (1 Tim. 2: 1, 2.) This obviously implies that they had no settled forms, but were left at liberty to regulate their addresses to the throne of grace by the ever-varying exigencies of life. The same thing is implied in the rebuke of the Pharisees' "long prayers," the notice of which was meant to raise them in the esteem of others; and in the disorders of the Corinthian Church, which could not have existed had there been a prescribed and settled form. (1 Cor., chap. xiv.) No one can allege that this matter of public prayer for others is left to the taste or judgment of men. It is as much binding on Christian people as the assembling of themselves together.

The administration of the Lord's Supper is

also prescribed as a part of the exercises of the Church; and many of its arrangements are indicated both negatively and positively. It is not to be a feast in the common sense. It gives no field for personal display of means or comforts. Its receivers sit together in the ordinary attitude of a meal. Bread is broken;*—wine is poured out. Both are partaken of by the communicants. Here again the field for human taste and judgment is very narrow indeed. The same authority that prescribes the rite, indicates every leading feature in the mode of its observance.

The New Testament habitually assumes the continuance in the Christian Church of all that did not expire with the completion of Christ's work and is silent on such matters. There was good reason for this silence. When a pastoral epistle is written to the brethren from Presbytery or Synod, say, to the churches of New York, it would surprise us much if it directed that the people should build church edifices for themselves, choose ministers, dedicate their chil-

* How strange it is that in plain disregard of this symbolic act, and in deference to a supposed transformation, pains should be taken to avoid breaking the bread!

dren to God, procure Bibles, have sermons preached, and worship on the Lord's day. But why should it surprise us? Because all these duties are accepted by us already and are being done. Greater zeal, fervor, and life, indeed, are wanted, and to the attainment of these exhortations would be properly given. It was so with the mass of Christian believers. They had set up their assemblies, and reproduced the worship to which they were accustomed, and needed no directions on these points. This explains the comparative silence of the New Testament on the consecration of infants, the observance of a day of rest, the public reading of Scripture, the erection of church edifices, and other similar matters. The variations and alterations are dwelt upon; the usages that were to continue have possession, so to speak, and keep their place.

Now from the gospel narratives we can gather something of the ordinary ways of the synagogue. We see from Luke 4: 16, 17, that it was customary for one to stand up and read a section from the Law or the Prophets: "And he came to Nazareth, where he had been

brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written." This custom naturally continued in the Christian Church. It was the custom, also, for the reader, or for some one designated by the elders, to explain and exhort from the portion read. So the Saviour, as he returned the book, applied what he had read to himself, to the indignation of the people, v. 20–30. In Acts xiii.: 15 we find that at Antioch, in Pisidia, where Paul and his company attended worship at the synagogue, "after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying: Ye men and brethren, if ye have any word of exhortation for the people, say on." Paul accepted the invitation and addressed the people. How often have ministers been reminded of this informal simplicity of the primitive worship when, sitting in the pew hoping for the quiet enjoyment of the service, a word from the "ruler of the syna-

gogue" summoned them to the desk to give a "word of exhortation" to the people!

From this passage, also, we learn that the synagogue had rulers, or elders, as they are elsewhere called, who directed or conducted the synagogue services, and one of whom, being president or moderator, is sometimes called "the ruler of the synagogue." This deference to, and employment of, elders, was an ancient and, indeed, natural arrangement. Even in Egypt there were recognized the elders of the people, who had a certain gravity from years and weight of character. This fitness of things was respected in the synagogue, and as we see by the pastoral epistles, is regulated and perpetuated in the Christian Church. It is not left to taste and judgment to determine any of these matters. The Scriptures speak explicitly as to "elders in every city," and every church, as to a plurality of these, as to their having oversight of the flock, and being responsible for the conducting of divine service. There seems no more right to set this aside than to ignore baptism or public prayer.

WHY DO NOT THE DISCIPLES FAST?

TO study the entire subject of fasting does not raise one's respect for the religionists of the world. It supplies however, curious illustration of the unity of the race, Jewish, Christian and heathen, and of the strong tendency of superstition to blend itself with religion.

The early prevalent Oriental idea of the badness of matter, as distinguished from spirit, naturally favored fasting. A man can go without his dinner, and at the same time feed his revenge, pride, avarice, or ambition, with the pleasant thought that he is dealing a blow at essential evil. The true idea that the body is to be subjected to the spirit and kept under, became perverted and distorted into every form of grotesque self-mortification, and the general

principle that was meant to rule the whole life, acquired an easier, limited application to brief definite periods. As this subjection of the body lost in real, it rose in factitious, value, and became a sacrifice to Deity, a means of conciliating, and satisfying Him, either in view of correction to be deprecated, or favors to be gained. Accordingly the Parsees, the Chinese, the Hindoos, the Scythians and all the older Asiatic races practiced fasting with an ostentation and severity to which western nations are strangers. A Hindoo can procure the purging of all his sins by an unbroken fast of twelve days; and the conditions of Indian life render a feat sufficiently practicable, which would put an end to the earthly transgressions of most people, by ending their lives.

More rational views obtained in Greece and Rome. To be prepared to share in the mysteries, or consult the oracle a day's fasting was held to be a proper preliminary. Here however, as with the Hebrews and Ninevites, the fasts were not so much regularly recurring periods, as occasional interruptions of the flow of common life, called for and justified by special emergencies. Such were times of national calamity, or

public peril. Then men felt that they were little, and the Deity great; that just displeasure visited, or threatened them; that it was seemly to put off gay attire, and lay aside pleasant dainties; and to express as they best could, their sense of dependence and demerit; in the hope that submission might lighten or avert the stroke.

In Scriptural fasting then there is a natural fitness; its injunction by God is not purely arbitrary; and that natural fitness accounts for the fact that abstinence obtains among men prior to, and independent of, revelation. As in the weekly rest of the Sabbath, and in the symbolism of the Sacraments, the Father of lights has added sanction and significance to that which—as Creator, seeing all and harmonizing all He made—He had already settled in the nature of things, as He made the rainbow, the natural product of sun and shower, the pledge of His promise, and the sign of His Covenant in the heavens.

One feels no surprise then in turning from Buddhists and Brahma-worshippers to the Old Testament Scriptures, to find that while fasting

has a place there, it is in marked contrast to the clumsy and constrained observances of heathenism. There was but one day in the year set apart by divine authority as a fast for the Hebrews. The tenth day of the seventh month, the day of the atonement was ordained for the "afflicting of the soul;" the very phrase employed pointing to the true idea in all such abstinence. If afterwards the Jews added five other days, it was their own doing, not the Lord's, and nothing can be argued from it. Nor are we forbidden to smile at the nicety of ritualistic detail with which it was settled by the Hebrew authorities that these fasts lasted from the break of day till the appearance of three stars in the evening. Considering that the Hebrews understood by fasting not a nice selection from the ordinary bill of fare, but entire abstinence, we can readily conceive the evening star to have had special beauty to a Hebrew eye on the anniversary of the day when Ishmael killed Gedaliah. All unauthorized as were these five Jewish fasts, we have a certain respect for them. They were real, earnest fasts. They did not offer any embarrassing and entangling choices between fish

and flesh, between the flesh of quadrupeds and *lacticinea*, on which Christian Councils have been keenly discriminating. They did not require Jewish Rabbis to write Pastorals that looked like an extract from a cookery-book. They gave no place for a little pious fraud such as that practised by a disciple "of the letter" who dined on the "breasts" of two ducks on fish-day, but excused himself on the ground that he had only eaten *the aquatic part of them.* If we are to have fasts let us stand up for the Jewish style of them. Let us be thorough.

When—there being but one authorized fast day among the Jews—Moses, Elias, and our Lord fasted for forty days, they did something entirely outside the Jewish ritual—something special to them, appropriate to their life-work, and only to it—miraculous, and above and beyond the imitation of Christians, as much as walking on the sea, or calling down fire from heaven. The washing of the pilgrims' feet by the Pope in St. Peter's is not a very life-like or natural performance. It would be still more melo-dramatic and unreal, if by an ingenious mechanical contrivance the "successor of the

apostles" should affect to walk on the water in imitation of Peter. But the principle would be just the same if men justified a periodical *Quadragesima* by the non-imitable example of Elias or Christ.

The Christian "lent" does not however distinctly base itself upon these high exhibitions of mastery of divine spirit over the human body. The Jews had Mondays or Thursdays as fasting-days. Our Lord simply let them alone as to the act, though severe enough on the motives and accompaniments, and he refused to own the custom as a "commandment" or to blame those who disregarded it. By the end of the second century many Jewish and heathen people had come, with their usages, into the Church. They kept their fasts but altered the days. Wednesdays and Fridays in reference to our Lord's seizure and death were made days of fasting. Forty hours represented the doleful period of the entombment. With the progress of Asceticism in the Church they became forty days; and in the Council of Orleans in 541, meat was interdicted to Christians except on Sundays during the entire period. When the Council of Toledo pro-

nounced a lent-breaker unworthy to share in the resurrection, it became necessary to define terms, and understand the exact law. And then came the Casuists and set up the barriers, which soon became traps to catch consciences. They had the Jejunium (fast)

1. Generale,
2. Votivum,
3. Consuetudinarium,
4. Penitentiale,
5. Voluntare.

Each of these might be kept in one or other of four ways—

1. Jejunium naturale,
2. Abstinentia,
3. Jejunium cum abstinentia,
4. Jejunium sine abstinentia,

whoever has no useful employment, and desires to know more of these with the penalties of breach, and "the reasons annexed," is referred to Bingham, Muratori, Walch and Homberg.

The regimen of the Latin church, though we have not given it in full, is mild, compared with that of the Greek, which has a prescription for at least eight months of the twelve: and

in which violations of the fasting-law are most serious matters. The Greek Lent is seven weeks all but a day, and Christmas, instead of being a time of feasting, is solemnized with a fast of thirty-nine days. There are briefer periods in honor of the Virgin Mary, and the apostles. Whether good Greeks ever suffer from dyspepsia or not should be a question of some interest to those who charge excessive eating as the cause of half our troubles. It is melancholy to think how much religiousness there may be with little religion if religion implies intelligent regard to God; for a more ignorant population than that which uses the forms of the Greek Church, it would be difficult to find under the Christian name. It is said the priests are also very ignorant. It does not require an educated and thoughtful ministry to regulate the diet of a people, under spiritual pains and penalties.

It has been sometimes jocularly said that the Protestants kept all the feasts and left all the fasts to Rome. The statement is imperfect. One half of Reformed Protestantism has kept the fasting where the New Testament leaves it, and has left the feasts out altogether. The Church

of Scotland holds in theory that special circumstances may make it proper for an individual, without boast or publicity, to fast, and for a christian community to appoint a day of fasting and prayer. Public religious exercises are usually held on these occasions, but the extent to which food is to be used is left to individual conscience. At such times, as on the "fast" before the Communion, serious people participate in religious engagements; and the non-religious amuse themselves. If this be urged as a charge against Protestantism, it is enough to say that the "fast-day" does for Scotland exactly what every Sunday and holiday does for Roman Catholics throughout the world.

It is gratifying to know that as far as public action is concerned, the Church of England has kept off indefensible ground on fasting. She counts it a useful preparation for the means of grace. The Church of Rome makes it an imperative means of grace. The English Church has never gone into the dining-room or kitchen to make sumptuary laws for spiritual ends, and the pastorals proceed on the principle that it is not what goeth into a man's mouth that defileth

him. She would find it hard probably to define on Protestant principles the ground on which she has named and provided for the forty days of Lent, the Ember days, the Rogation days, and the Fridays of the year: but she has issued no imperative command to fast. Acute people find out this weakness, and hence the "Anglicans," or "Catholics" as they love to be called, who "fast twice in the week," plead that either she should have said nothing or have spoken as Rome does, either have said more or held her peace. The bulk of the people however practically disregard the church's suggestion, and if they otherwise serve God consistently, it is little to be deplored that it happens to them as of old—"Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink," (Luke 5: 33.) Such questioners hardly understood the tender pathos of the Lord's reply—not a prescription, but a prediction. "Fasting is depression, why should they be depressed now? Alas! the time will come to them when they will be depressed enough! I shall be torn from them and they shall have many a peril, and sufficient affliction of

soul." And so now, when God lays his hand on them, or they feel the need of conscious mastery over the body and that they can get it by fasting, let the disciples fast; and only then. When the minister wrote on the side of his sermon-page, "weep here," irrespective of the feelings of preacher or hearer at the moment of delivery, he was a long way below the highest type of pulpit oratory. And when the Church rules that in all time to come, at certain dates in the Almanac, there shall be fasting, she runs the risk of making artificial consciences, and producing practical disregard and reactionary saturnalia. The Mohammedans, copying older religious forms, have their Lent also; and one thing in it deserves commendation as far as it goes. During the entire month Ramadan, eating, drinking, and smoking are strictly forbidden from daybreak till sunset. It would have been an improvement if the ban upon smoking had been carried through the night, and like that upon wine, made perpetual.

IS SPIRITUALISM IN THE BIBLE?

THE attempt to learn, by special or supernatural means, what is not unfolded to ordinary observation, or reached by calculation, is neither rare nor novel in human history. Every divine gift to man has its imitation in baser material, and every form of revelation has had its copy; lust of knowledge or lust of power in fallen creatures making the demand and suggesting the supply.

As early as Gen. xli. 8, we find a distinct order of men in the Egyptian Court, called by various names, "magicians," "wise men," etc., the indefiniteness of the popular idea regarding their peculiarities rendering the language indefinite, precisely as among ourselves.

The general public cannot discriminate between electro-biology, clairvoyance, spirit-rap-

ping, and table-turning, though no doubt the professors in this general line have nice and intelligible distinctions among their respective methods and departments.

In Exod. 7: 11 we find "wise men" and "sorcerers" called to the royal council, and we have conclusive evidence of the zeal, earnestness, and apparent, though temporary success, with which these persons sought to serve Pharaoh. We think the conclusion probably certain that these men did not accomplish anything outside laws of nature known to them, and that when they were reduced to humiliating confession of impotence they said quite candidly: "This is the finger of God," as distinguished from our arts.

The tribes among whom lay Jewish intercourse must have been much addicted to such devices, if we may judge from the earnestness and frequency with which the Lord warned—as in Lev. xx.: 6—against the wizards and familiar spirits. At this point we get two branches of the line, one in the direction of communicating with the dead, the other of impressing the living by the feats of ventriloquism. Probably both were fre-

quently combined, the unwonted sounds verifying to the client the supposed voices of the dead. That women often cultivated these arts, and with success, appears from the prevalency of feminine words which, like "witch" among us, hold an important place in the popular language.

By the time the book of Deuteronomy is reached we have "divination," "observing of times," "enchanters," "witches," "charmers," "consulters with familiar spirits," "wizards," "necromancers." These are all described by their appropriate words, the etymology of which sometimes approximately describes the method of each. It is not needful for our present purpose to follow these minutely.

Later in human history we begin to notice the similarity between the Bible forms of superstitious inquiry and those encountered in the classics. Micah speaks of the "observer of times," and Isaiah of "soothsayers" and "monthly prognosticators;" to whom comets, lightnings, clouds, and meteors were the means of suggestion and enlightenment. Then came in long and motley array the enchanters vindi-

cating their claim by power over serpents; "diviners," with their cups and rods and arrows; augurs peering into the entrails of slain beasts, as in Ezekiel 21 : 21, "looking in the liver," and the endless variety of oracle-mongers from the richly endowed shrine with a national repute, to the hag, that from the recesses of a cave domineered over the fears and superstitions of a hamlet.

Two remarks may be made at this stage. 1. It would be unfair to imagine that all the operators of this machinery were conscious impostors. Men, by long telling a lie, come to believe it. Education moulds the mind as ample observation proves, to accept things most unlikely and incredible to others; and there is a blinding and hardening judicial process to which men are given up when evidence produces as little effect on their intellect as rays of light on the sightless eyeballs. There were, no doubt, then as now, sincere and honest exponents of these plans, who were in part dupes, and, so far, unconscious impostors. It is so still.

2. In the course of life-long application to one set of facts and studies, and this often car-

ried on in one place, or by one undying corporation from age to age, it is exceedingly likely that acquaintance was made with occult laws of human being, the knowledge of which was turned to account, and which availed for impressing, overawing, and swaying the minds of men. The possessors of this exceptional knowledge had secrets—not supernatural secrets, indeed, but such as made them miracle-workers to the mass of men, because the mass of men were ignorant.

This appears to be the exact state of the case in modern spiritualism. Any one who has seen an exhibition of electro-biology must have been convinced that there are persons of such temperament that their minds can be reduced to abnormal states, can be turned into the current of other minds, so as to feel as they are directed, and to will and command their muscles as they are instructed. From this it seems an easy and not an unlikely step to the controlling mind gaining a perception of the state and feeling of the mind controlled, so as to know what it knows, and for the time comprehend and sympathize with its feelings.

We say, "to know what it knows." That is the inexorable limit. There is no case of the revealing mind rising above the attainments of the mind with which it is in sympathy. The inquirer at the oracle gets nothing but what he brings. If he asks as to what is in his own mind the medium has entrance so far to his own mind, and can read off what is seen there. If he inquire of what is unknown to either one or the other, the oracular current does not rise above the level of the supply, and the response is only a guess more or less accurate.

This is the result of all observation; it is also the verdict of scientific inquiry. We do not now touch another and very interesting case of occult or partially known law—in which human will seems to have power that is different from conscious mechanical power—over dead matter, except to say that man may have been —who can tell? in an unfallen state an image of the Creator in His control over matter, and restored and glorified, may have it given back again, and in this be "equal to the angels."

Now when we apply the principles above stated to the one well-defined case of necro-

mancy, or spiritualism described in the Bible, there is a solution of questions not otherwise satisfactorily answered. We refer of course to Saul's interview with the witch of Endor. That Samuel should have come in the circumstances to meet Saul and announce the tragedies of the melancholy morrow, was a thing so antecedently improbable that it could only be explained by the theory that God so judged, and aggravated the doom of Saul. There still seemed to be some need for explanation of Samuel's language of complaint as to being "disquieted," and "brought up"—and of the announcement that Saul and his sons should be "with him."

But on the theory which applies spiritualism to the case as it is now in use among us (and which Dr. Baldwin of Troy has carefully elaborated in his "Witch of Endor and Modern Spiritism") there are enough points of coincidence to make the explanation worth consideration. The woman has a reputation for necromancy. She is an accomplished medium, possessing the power of biologising the related natures. Her faculties—like those of the gypsy, the sharper, the fortune-teller, have been quickened by the

practice of long and perilous years. Saul is agi tated, nervous, faint, hungry, and prepared to catch at anything—just in that mood when

> "the very stones prate of one's whereabout,
> And take the present horror from the time,
> Which now suits with it."

The tall figure of the stately king, and the general look of Samuel might well enough be known to the witch, and if not, her practised acuteness soon identified Saul and he introduced Samuel to her attention. And now, magnetized and full of unutterable tremor, his unbalanced mind picturing the "doom he dreads yet dwells upon," the witch proceeds to read off from that opened page what she finds there. The last time Saul saw Samuel he had on a mantle. Saul remembers it, for in the frantic effort to detain the prophet, he laid hold on the skirt of it and it rent (1 Saml. xv: 27.) It is an old man in a mantle the witch perceives. The best way in which to exhibit the value of the communication made by the witch is to put in parallel columns the very words of the living Samuel which must have burnt their way into Saul's memory, and the words uttered in the cave.

After Saul's rash sacrifice, (1 Sam. 13: 13): "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever."

After the episode of the Amalekites (1 Sam. xv.: 16): "Then Samuel said unto Saul, Stay and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

"And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

"And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

The woman, speaking for Samuel, says (1 Sam. 28: 16, 17, 18, 19): "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

"And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, *even* to David.

"Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

"Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

"And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, *that is* better than thou.

"And also the strength of Israel will not lie nor repent; for he *is* not a man that he should repent."

Add to this Saul's own statement of his condition (1 Sam. 28 : 15): "And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee that thou mayest make known unto me what I shall do."

That Samuel is described as the speaker is in accordance with the usual method in such cases. Apollo gave the oracles at Delphi, though priests spoke; and in any number of the "Banner of Light," the organ of spiritualism in this country, the dead—mighty or not, wise or otherwise—are credited with the declarations, though the trance-speakers and the mediums

make the actual communication. There is absolutely nothing told Saul that he did not either know or expect, for defeat stared him in the face, and the only thing not uttered by the living Samuel, and now put into his lips—namely, that Saul and his sons should be slain—was already in the fallen monarch's mind; for how could that spirit brook "to live and be the show and gaze of the time?" In fine, the woman only put into words what in the clairvoyant state she saw in the brain with which she came into what Richardson calls "unconscious cerebration," or what others call "abnormal psychic relations."

It only remains to be added that while real satanic influence was believed in, and witches were supposed to be in connection with evil supernatural powers, Samuel's appearance was supposed to have been imaginary, but effected through supernatural agency. Later commentators, remembering that *that* form of witch-theory is exploded, differ with Calvin, Luther, and the Fathers, and are compelled to fall back on the theory of a permitted appearance of the real Samuel. It may appear that the whole episode

was within the limits of natural law, and that at the same time the process was one of imposition and deception on the part of the sorceress, and an interesting illustration of a point of contact between the heathenism of Canaan, as described in the Scriptures, and the heathenism of Greeks and Trojans, as described in Homer.

Many persons having seen undeniable facts of which they could give no explanation, conclude that the deniers of spiritualism are ignorant of these facts, and that their denial would be less strenuous had they opportunity to witness them. For the sake of such readers, we offer a brief sketch of what may be called the scientific history of what now assumes to itself the honors of a religion.*

*The substance of the following pages appeared over the author's name in the *New York Ledger*, and the writer has reason to know, with the effect of satisfying some who were perplexed and in danger of losing their hold of revealed truth. The result of the publication was a correspondence of some interest, in which the strongest arguments and evidences available were laid before the author. The effect was twofold: 1. To confirm the theory of the text, and to deepen the conviction that Spiritualism is a comet with a small body of natural fact and an enormous tail of guessing, of sensation, of superstitious and ignorant fear, and of conscious and interested imposture. 2. That it is, as far as it is intelligent, animated by a malignant dislike of

The subject gained some scientific interest in the hands of Frederick A. Mesmer, a German, born in Baden in 1734, and educated as a physician. He published in 1766 a work called *De Planetarum influxu*, to show that a fine subtle influence pervades the universe, affected like air and water by the heavenly bodies, in turn affecting the nervous system of animals, and influencing human disorders. Then, he concluded, if artificial means of exercising this influence could be obtained, cures might be effected; and he tried magnets.

But a rival in Vienna, with the ominous name of Hell, claimed the prior use of this device, and so far made good his case. In vain Mesmer tried to obtain the indorsement of learned bodies; and his attempt to cure Mademoiselle Paradis, a public singer, in 1777, left her as blind as ever.

Paris has always been a good field for the ingenious, and thither Mesmer went; practised there; made friends; published his theory, and had it refuted. Handsome, and not timid, he

Christianity, though occasionally claiming to offer evidence in favor of its great facts.

intimated that he was a benefactor of the race, and desired an estate as an acknowledgment of his services. On condition that he would submit his process to three persons appointed by the government, a good pension was offered him; but he declined it, and left in high dudgeon for Spa. Returning—tempted by another offer—to Paris, he set up a curative establishment, luxuriously furnished, in which he operated upon his patients, as they gathered round a kind of magnetic battery, producing no doubt many of the familiar phenomena of electro-biology, which, being then new and strange, made him a prodigy. In 1784 the French government appointed a scientific committee of inquiry into the Mesmeric process, including many physicians, and men of repute, such as our own Benjamin Franklin. This committee pronounced it a humbug; so did the Royal Society of Medicine; but that did not prevent Mesmer from escaping to England with about fifty thousand dollars subscribed to pay for his secret. There he lived and spent his money, under another name, but finally returned to Germany, and died in obscurity in 1815.

The life of Mesmer may be regarded as the immediate precursor, in modern times, of table-turning, biology, spirit-rapping and other feats, underlying many of which there is, likely, a basis of true natural fact—such fact, namely, as scientific men recognize as animal magnetism. Mesmer's magnetic rod has given place to passes with the hand; and these again have been dispensed with, and the eyes have been a sufficient means of producing the desired bodily and mental condition. Perhaps a tithe of the human race is susceptible of this abnormal state, which, according to the report on Mesmer's process signed by Franklin, was produced purely by the imagination of the subjects, and not by the operator, as the committee made out by repeated experiment on those who were affected.

All that was yet shown, however, was that Mesmer gave an erroneous account of the facts. The facts were there; as probably most intelligent persons have seen them in biological experiments. There was no clear explanation of them. "Everything unknown is taken for the magnificent;" and these mysterious facts offered

a tempting facility for "practice." Perkins constructed his patent metallic tractors, and might have made a good thing of them but for Dr. Falkoner of Bath, who made wooden "tractors" that produced identically the same results.

But a new generation is continually coming up, ready to notice curious facts. A man or woman with a few of these, claims the ear and eye. On the narrow base of fact a great pile of —something else, is raised. The pile is condemned as a whole; but a few persons undoubtedly see the base of fact, spurn the unbelievers, and believe too much because too much has been denounced.

The following facts are well known and established on proper scientific evidence, and no one, in his anathemas of imposture and jugglery, need waste his breath in their denunciation.

1. The minds of some persons, by their gazing on a copper cent, a spot on the wall, or vacancy, can be tired into reverie or sleep; and, as the facts of sleep-walking show, some fall into this state without the act of any one's will, their own or others'. The "operator" only

produces this state, as a schoolma'am produces tiredness in a child whom she compels to stand for two hours on one spot.

2. In this state a suggestion can be made to the person by any one, by word, or look, or touch, which will be obeyed. But it must be *so* conveyed. An operator, it is believed on evidence, may *wish* his "subject" to do a thing, forever, and in vain, until the suggestion is made, and the vague and dreamy ideas of the subject—floating in vacancy—are fixed, and begin to become forces. Being told to do so the subject will now taste sugar as salt, or salt as sugar, shiver in the cold, or be oppressed with heat.

3. Tables and other movables have, undoubtedly, been moved by persons who did not mean to do it. Faraday showed, by an ingenious contrivance, that a dominant thought producing expectant attention, led persons unconsciously to use force. The correct statement to make concerning these table-turners is, not that they were "a fraud," and conscious impostors, but that they did a real something, only not knowing what they did.

4. Pencils in men's hands have stopped at the revolving letters which made out answers on which their attention was nervously fixed. There is no proof of anything being revealed but what has been known to some one in the company. Nor when "spirits" have been introduced, does their information ever rise above that of the entire company. There is no "inspiration of elevation." Even defects of grammar and spelling have adhered to very distinguished spirits, suspiciously like those of the operators. There is no evidence of any really valuable discovery made to men by such processes. When Sir John Franklin and Dr. Livingstone had attracted the attention of the civilized world, and reliable information regarding them would have been a welcome boon to science, it did not come. No new religious truth has been authenticated to men. No great national event has been announced with certainty. Any man who had supernatural communications, a few years ago, as to the issue of the American war, could have made or saved fortunes for multitudes. But no one did so. On the other hand, the spirits, so called, have

been convicted of mistakes, which would have done them no credit even in the less developed bodily state.

It remains, then, that we candidly acknowledge certain very curious natural facts in the human system, capable of development, perhaps in every tenth person, of the same order as dreaming and somnambulism; facts occasionally presented among the older generations, as in the heathen priestesses; and which are to be studied like other natural phenomena, by such scientists as Braid, Carpenter, Holland and Faraday.

It remains also, that we avoid the connecting of these with the invisible world, or expecting through them any supernatural information, or in any shape or form building a religion upon them, or in any way putting them in the same list with the miracles of Scripture—of which they are possibly the ill-intended caricature, their evil use suggested by him who has been called the ape of God—or expecting from them moral and religious results upon unbelievers. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

MAY THE MINISTRY BE DEMITTED?

THE interest of this question lies in the fact that in America there are many excellent men, who from a variety of causes not discreditable to them, though set apart to the work of the ministry, are engaged in other pursuits, and who would be glad to have a way by which without any moral blame attaching to them, they could retire into the ranks of ordinary christians, and in some cases assume duties from which they are now shut out by the very fact of their "orders."

The answer to this question must be preceded by some examination of terms, in order to accuracy of reply. "Ministry" in the general sense is incumbent, by God's law, on all who can minister. Nobody can demit that. A rich man can never demit giving; nor a teaching

man teaching; nor a ministering man, ministering, while the *power* remains. As to man, such persons may do as they please. As to God, they can never lay down their ministry, but with *the power* to execute it.

Ministry in the official and special sense must be examined on grounds a little different in form yet not different in substance. Here we get among the dust of scholastic and patristic accumulations, and a little of *it* must needs be cleared away.

Here for example is an old distinction between "orders" and "holy orders." In the second century arose the "lector;" in the third the doorkeeper; in the middle of the third the subdeacon; in the fifth the acolyte. The deaconess—regarding whom we humbly venture to think some half-learned *sentiment* is now growing up around us, was another of these subordinate officials, of whom all were "in orders;" but the presbyter and deacon being mentioned in Scripture were in "holy orders."

Now where did men get this phrase "holy orders?" Not from the Scriptures certainly, but from "the church."

And what are "holy orders" according to their manufacturers? We reply in the words of a catechism in use in France and slightly modified for use and circulation, by Anglo-catholics. "Holy order is a Sacrament by which bishops, priests and other ministers of the church are ordained, and receive power and grace to perform their sacred duties." The grace can only be given by competent persons; comes in the line of succession; and like the virus of vaccination in the physical system, inheres evermore in the ordained. And this opens up a curious bit of history. The number seven was early accounted sacred. So seven sacraments gradually grew up, and seven orders of ministry. Some of them we have named already. Their Latin names were "ostiary," "lector," "acolyth," "exorcist," "subdeacon," "deacon," and "presbyter." Each had its appropriate ordination, and each had its appropriate pecuniary grant. We, in reverent regard to the Scriptures, have discarded five Sacraments, and five orders together, and we have modified the views of men regarding both the *Sacraments* and the *orders*

we retain. We deny for example, that "orders" have any *Sacramental* character.

We count the word and the thing alike ecclesiastical. In the Jewish church, altar, priest, and sacrifice were co-relative terms and conceptions, and priest and laity, as distinct, had a real meaning by divine appointment. But they have given place to a New Testament order of things. The conceptions still stand as they ever did to one another; but Christ is the priest, the altar, and the sacrifice. "He offered Himself without spot to God." Into so much of his official character as He continues to execute, all Christians enter on their belief and baptism in his name. They are kings and priests to God, and the teachers of men, in the measure of their gifts and graces—ALL OF THEM, without a single exception. Some have more gifts and graces than others, and there is divine authority for such to take on themselves, or accept, and for the Church to lay upon them special functions, and by the act of ordination to designate and recognize them. It is not held by Protestants that ordination confers grace. It is so believed by Romanists and Romanisers. They hold that

ordination communicates grace; that when the hands are laid on with prayer—to which Scriptural rite they added anointing with oil, balsam, etc.—the ordained pass out of the ordinary condition of men, acquire a new character in some way inherent in him, and hence called *indefeasible*, or in the jargon of the ecclesiastical lawyers, *character indelibilis*. It soon followed that, being taken out of the category of men, he should be made a celibate, wear a tonsure and a habit, and have a distinction clearly drawn in his favor between the original mere man and the imparted superaddition; so that he might be conceivably drunk *as a man* without any impeachment of the sacerdotal character, or he might swear as a prince of the Church without prejudice to his reputation as a Bishop.

All this we consider a part of the relapse of Christendom into heathenism with an infusion of the Mosaic economy. We consider the Church a divinely-appointed society, governed by the laws which, in the nature of things, any society requires. The society has divine authority to appoint its officers. They are divinely appointed as classes by divine express command.

They are divinely appointed as individuals only through the judgment of the Church. That judgment is founded on gifts and graces, and is not infallible. It sometimes occurs, for example, that persons are ordained who prove their destitution of the gifts and graces that they were supposed to possess—*prove* it so palpably that the Church takes back her act of ordination. It is proved to her that the ordained man had not the gifts and graces of which his supposed possession formed a ground for his ordination. She then compels him to demit the office. She does not hold that he retains some mysterious *character indelibilis* after his degradation, in virtue of which he can never be anything but an ecclesiastic. This is the Romish theory, and is acted on in Romish countries. It is to some extent acted on in the law of England, though recent changes have been found necessary.

But suppose he made the diicovery himself that he lacked the gifts and graces which he supposed justified his ordination, must he continue to regard himself as an ecclesiastic, and be denied the power to demit his office, unless

by some criminal act he oblige the church to degrade him? We can hardly think so. If it be said his feeling has nothing to do with it, we reply—It certainly had with the assumption of office. It would be a strong thing to ordain a man against his own will and feeling of right! His will is an element in his being ordained, and may be regarded at any subsequent period. We conclude, therefore, that a minister recognized by the Church may find out that the Church took him as *prepared of God*, when in point of fact he was not; and on being assured of this he has a right to go back to the ranks, unless otherwise disqualified.

Of course, so long as a man's conscience assures him of his possession of the gifts and graces for the ministry, he is bound to continue in it. But that obligation does not spring out of his relation to the Church, but out of his relation to God. He is bound to use all his talents as long as God leaves them with him. This obligation the Church did not make, nor has it anything to do with his ordination. If his ordination increases his responsibility and obligation, it is because it gives him a new

talent, namely, recognition and confidence on the part of those calling and ordaining him, and not by any means from any quality in it of itself.

It may be objected that this destroys the basis of ministerial character and position. We venture to think not. It rests it on the possession of recognized solid qualities, and not on a human act, done, indeed, in accordance with a *general* divine rule, but the particular applications of which are not divinely directed.

It may be argued that if this argument is sound, then the ordinary Christian may administer the sacraments. Some might reply to this supposed logical *coup de grace*—What harm? Even the Church of Rome allows a midwife to baptize. But we are not driven to this extremity. We reply that out of the nature of a society—which the Church is by divine constitution—arises a distinction between the ministry and the congregation. An insurance company is a society (voluntary, indeed, and therein differing from the Church, but) for the purposes of this argument, having enough as a society in common with the Church to warrant the paral-

lel. Now any one may explain to his neighbor the advantages of insurance. But when I, persuaded of them, wish to take out a policy, I go to the *officers* for their signature to make my papers good. Why? Because my counsellor or instructor is inherently less wise or good than the officers of the company? No; but because *it is a company* or *society*, and it has organs, by common consent, to represent it, and by whom to act. So, in the Church, any member is bound to tell of the benefits of membership. But so soon as I am persuaded to become a member, the whole society being in some measure affected by my action, has a right to be regarded; and so I must go to the Church as all the members, as in the Congregational form, or to the officers, as in the ordinary Presbyterian administration. The administration of the sacraments corresponds to the signature of the president or secretary, and both spring out of the nature of the societies.

It may be inquired—How then could you take hold of an ordained man who wished to give up his ministry, in order to make money? We reply—simply as on any Christian, by tell-

ing him that he has no right to cast away a talent by giving which to him the Lord indicated His mind that he should use it; that he has no more right to do it than a rich man has to tie up his own hands, and give nothing to the Lord's treasury. But it is by the Lord's dealing with him as a Christian, and not specifically in virtue of his ordination, that he is bound by this obligation.

That the ministry may be demitted, and that "orders" are not indelible appears to be the general Protestant belief if we may judge from the little weight which men attach to them when the popular and effective use of gifts has ceased. The Romish Church punishes an ill-behaved priest, in countries wholly Roman Catholic by confinement in a monastery, a method of withdrawing unworthy men from notice not open to Protestant Churches. Our mistakes are all apparent. The indelible theory logically should oblige a church that holds it to make a life-provision for its clergy. That family ties are discouraged in the Romish system, and this provision comparatively easily made, is an illustration of the logical consistency of that system

—a system so thoroughly concatenated (as might be expected when we remember how long the most subtle and cultivated minds of the race have been engaged on it) that they who sneer at it as "absurd" and ridiculous indicate thereby their absolute incompetence to deal with its arguments. A real knowledge of the Romish system and some respect for its well-arranged defences, are necessary to him who would instruct its adherents.

WHAT HAVE THE "OLD CATHOLICS" TO DO?

POSSIBLY less interest was awakened in the early years of the Reformation struggle by the efforts of Luther and his friends than has greeted the movement now known as "Old Catholic." Whether it is to lead to results corresponding in magnitude to those which the Reformation of the Sixteenth century produced, will depend largely on the position given to the Bible by the later German Reformers. In many things the circumstances of the nineteenth century are far more favorable to a wide and successful revolt against Rome than those of the sixteenth. The present leaders have the benefit of their predecessors' experience. They have the advantage of a Protestant literature, an arsenal of contro-

versial artillery. They have the spirit of the times with them. They are favored by the decaying prestige of the Papacy, and by the steady upward and Protestant movement of the German mind, and of German national life. On the other hand Protestantism has not the charm of novelty; the personal character of the Pope and of his advisers is free of the scandals which seemed to so many to justify secession in Luther's time, and the lengths to which revolution has so often proceeded on the continent of Europe deter the timid, indeed the conservative generally, from entering upon any movement the end of which cannot be clearly foreseen. Nor is it to be forgotten that no leader has yet appeared with Luther's great and fearless nature, or what made him so strong, his grasp of evangelical truth.

The man of greatest weight in this movement—who may, perhaps, be called its leader—Dr. J. J. Ignatius Von Dollinger, is a man of great learning, of wide culture, of blameless character, and whose personal worth and public services have secured for him general esteem and honor. He has written largely on the his-

tory of the Church, not always with freedom from a partisan spirit, but with indications of a mind freeing itself gradually from traditional trammels, and daring to form its own judgments. He has not confined himself to purely theological labors. The religion of Shakespeare, the English Tractarians, and Dante's Paradise, have engaged his attention and been the subject of publications more or less known, while such practical themes as mixed marriages, and the duty of the Church to those who die in other communions, have been discussed by him. He has had reputation as a college professor, and as a legislator, for he served in the Bavarian Chamber for four years, and in the National Parliament in 1848, when his voice was loud and clear for liberty; but he embraced the earliest opportunity to retire to the more congenial duties of his chair and to purely literary labor.

Taken as a whole Dr. Dollinger is in his line one of the most notable and impressive men of this century. But he is now seventy-four years old—an age at which men do not easily strike out into new paths. He is, besides, afraid of the forces, which he has in some degree evoked, and would

fain do that which we think can hardly be done, retain the essence of "the Church," as he would call the system in which he has lived, and cut off the abuses which he thinks vitiate her influence and impair her usefulness. The wonder perhaps is not that he goes no farther, but that he has gone so far. He is generously acknowledged to be the Nestor of the movement, and one only wishes for the whole Grecian council with an Ajax, a Diomede, an Achilles to do and dare, and level to the ground in Germany that doomed Troy, the Priam of which, in his old age, may awaken our sympathy, but cannot command our respect.

More known popularly than Dollinger is Father Hyacinthe, whose eloquence as a preacher, and whose breach with Rome by his marriage have called to him disproportionate attention. He appears to be without much logical power, and mainly forcible in that rhetorical aptness which in combination with strong sympathies makes a vigorous exponent, but without the power to originate. One may have great power of utterance, and yet lack the first element of a great teacher, namely, something to say. Hardly

one declaration of Pere Hyacinthe is clear and distinct. He is on both sides of the question. He denounces this or that error of Rome, and with equal eloquence and earnestness asseverates his soundness as a Romanist. He is for the platform and the popular audience, and not long for even them, if nothing is done; for the mere eloquence of words soon loses its zest if there is not the illustration and accompaniment of living deeds.

We have never been of those who hoped much from the old Catholic movement. We have too much respect for Romanism as a system to suppose that such undecided and desultory assaults could seriously affect it. We anticipate that the politicians will use the feeling the movement represents for their own purposes, and that, destitute of any strong hold on the intelligent convictions of men, and without a decisive policy, it will disappoint the expectations of the sanguine, and produce little permanent result. No amount of pruning will make Rome a tree of the Lord's planting.

The old Catholics propose to reform the Church, and make it pure. Reform, we may

surely say, implies the casting out of what is from heathenism, and the reduction of the Church to substantial harmony with the New Testament. Approaching the citadel, and, of course, first encountering the outworks, the Reformers are met at the church-door by the vessel of holy water, and in some places by a sprinkler with a brush, to touch which is proper on entering. The origin of this is obvious enough to any reader of Virgil—

> "Idem ter socios pura circumtulit unda,
> Spargens rore levi, et ramo felicis olivæ,
> Lustravitque viros, dixitque novissima verba." *

This thrice passing around the company with pure water, sprinkling with the branch of the fruitful olive, so purifying the men, is reproduced with slight variations in Christian Churches. This the old Catholics should get rid of, especially as the high authority of Justin Martyr, in his first Apology, can be quoted in proof of its heathen origin, and its offensive aspect to early Christians. He adverts to the identity of washing and scriptural illumination, in Scripture language, and proceeds (ch. lxii.,

* Aen. Lib. VI.

"And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt offerings, also to sprinkle themselves." It cannot be wrong to stand with Justin Martyr, and those early Christians who would starve rather than use the food which they counted polluted by the sprinkling upon it in the market of the "holy water" of the heathen.

It cannot be alleged that this comes to the Christian from the Jewish Church. The blood and not the water was the purifying element to the Jew; and the laver was for the priesthood, and not for general use or any kind of sprinkling. If it be true that salt is mixed with the water in the modern temple, the identification with the heathen usage is the more formal and marked. It is a funeral that Virgil describes. Residents in Roman Catholic countries know how identical is its employment in the present day. Indeed, the modern sprinkling has been carried further than the ancient; for horses, donkeys, cows, and mules share the benefits; it was only before the races in the Circeusian games

that the heathen sprinkled their horses, and then possibly for the very proper purpose of refreshing them before or after their efforts.

In those descriptions of the "imposing ritual" of Rome with which our newspapers occasionally indulge us, the censer and incense are marked features. All men remember the boys who, in Continental Cathedrals, so industriously swing the censer before the priests and around the altar.

The purely heathen character of this usage is certain. So distinctive was it, that for a Christian to throw a pinch of incense on the altar, or into the censer, was counted an act of homage to the heathen god, and a renunciation of Christianity. Hence, in violent reaction against it, Christian law-givers confiscated the very dwellings in which incense was found. It was a part of the ceremonial appliances of the Jews, but the early Christians knew its ceremonial and transient character, and discarded it. Not so the Church of Rome, in which it plays a most important part—book, priest, altar, almost everything and every person being incensed. But she has no monopoly of it. Buddhists also

incense their images with great regularity, and no doubt attach to the act special significance. The puerility of boys burning pastil, which seems to promote anything but reverence, must be discontinued in a reformed Church.

In San Francisco one is struck on entering the joss-houses of the Chinese, with the lights burning before the most hideous and contemptible of idols. How widespread is superstition, and how truly one is the race! So the Egyptians honored their deities. So one may judge in some places of the amount of honor given to a saint by the number of lights around his image. "They light up candles to God," says one, "as if he lived in the dark; but do they not deserve to rank as madmen who offer lamps to the Author and Giver of light?" All this was foolish in heathenism; it is sinful in Christianity. The old Catholics will need to extinguish these useless lights. They can do this with the better grace since the Apocrypha, which they acknowledge, is so severe upon the candles. In the book of Barach (ch. 6) is the alleged copy of a letter from Jeremiah to the Captives in Babylon, in which he does not spare

the Babylonish idolatry—satirizing gods that need to be locked up lest they be stolen away; and in allusion to the lights before them (v. 19) "They light them candles, yea, more than for themselves, whereof they cannot see one." It is alleged that the friends of mediæval revival are reproducing this form of antique and heathen ritual. Shall we not have some vigorous Archbishop Leighton to say to them, "The superstitious use of lights in the church by day is an affront done both to the sun in the heavens, and to the Sun of Righteousness in the Church."

In Italian churches one is often struck by the columns on which legs, arms, heads, hands, and other portions of the human body are hung in waxen representation. He is informed that the healed, through the intercession of the saint, thus honored their benefactor. Here are the "votive offerings" of heathenism, not even disguised. The witticism of Diagoras derived its point from these tablets and pictures, memorials of deliverance. "Don't you see," said his friend, "that the gods take notice of human affairs, by this number of pictures; how many

people, for the sake of their vows, have been saved in storms at sea, and got safe into harbor." "I see how it is," he replied; "for those persons are never painted who happened to be drowned." To look on the motley group of representations, more or less accurate, of portions of the human frame, crowded on a column in a church, one might really think he had come into one of the temples of Esculapius, which were excessively rich in these offerings, but not richer, we venture to assert, than many churches dedicated to saints, whose intercession or miracle-working power has been credited with unusual benefit to the affluent, or the powerful. Nor is it in such mementoes of mercies received that the Christian copies the heathen temple. When miserable Hecuba of Troy, suppliant, besought the favor of inexorable Minerva, she carried to the image, according to Homer, her very best and richest dress. And who does not know how varied and costly is the wardrobe of "Our Lady;" how queens, and even kings, with a piety which might have taken more practical forms, have with their own hands enriched the shrines of the Virgin Mary and other saints

of Christendom? All this, and all that has the like origin, and produces the like results, old Catholicism must clear away before ever it reaches the altar, touches the priesthood, or enters on the creed.

But these things abolished, the outworks only are carried. On entering a cathedral in France or Italy, one finds curiously constructed sentry-boxes ranged around, with an opening in front or at the side, and facility for kneeling outside. Those boxes it would be easy to carry out of the edifice as lumber, and burn. But the real difficulty is to get rid of that of which they are the outward and sensible sign. Those boxes stand for one of the five sacraments which have been added to the original two of our Lord's appointment, and which the primitive Church received. They represent Penance as a sacrament, made to rest on the same authority as Baptism and the Lord's Supper. They represent also the obligation to confess one's faults to a priest, irrespective of his being injured by them, and simply because he is a priest; and they represent the belief that he is endowed with power from on high, not of the declarative

sort, which belongs to all true preachers, but of the executive kind, which is exclusively divine, to remit the sins so confessed on the performance of the penances he enjoins. They represent the strongest links in that chain by which the priest binds the human conscience, and by which sacerdotalism fetters a people. It is doubtful if a confessional-box and an evangelical pulpit could stand together in the same edi fice. Where the confessional has received a place hitherto, the Gospel has already taken its departure. In vain you quote the admission of Peter Dens that the number seven for the sacraments is only insinuated in Scripture, not alleged. In vain you urge that the Apostles and Evangelists give no testimony in favor of any of the five added in later times. The Council of Trent has hurled its anathema against any one who shall affirm that the whole seven sacraments are not instituted by Christ, and roundly asserts that they are proved from Scripture, the unbroken traditions of the Fathers, and the authoritative declarations of Councils. In vain you point to the Catechism of the Council of Trent, with its allegation that a true sacrament

consists of matter and form, and, bringing the sacramentalists to their own test, demand the matter and form in their five additions. In vain you require to be told where and when Christ instituted as sacraments matrimony, extreme unction, penance, confirmation? The answer is "the time is not certain." In vain you ask how do we know that He *did* appoint them? The reply is—The Church says so. It is not much, but it is all you can get. In vain you adduce undeniable proof that for a thousand years the Church did not own seven sacraments. The answer is, "well, the Church does so now." And if you quote Cassander to prove that Peter Lombard first defined the number seven—and that in the twelfth century—you are gently reminded that the Council of Trent has pronounced you accursed for your assertion.

These boxes, and all that belongs to them—all the assumption, all the priestly claims, all the misreading of history, all the misinterpretation of Scripture, all the bold and baseless assertion, all the audacious preference of human to divine authority, the old Catholics have to overthrow. Councils, Canons, and Fathers have to be driven

out of the temple if the Saviour is to be enthroned there, and the Father worshipped in spirit and in truth.

But let us suppose all the ecclesiastical furniture we have described, boldly thrown out of the church, and all represented by it, discarded, the work of reform has but begun. We will suppose a service commencing, and consider the changes demanded in order to accommodate it to the New Testament requirement. The tongue is Latin. No one has spoken it as a living language for centuries. It is maintained under the allegation that it is the same to all Christendom. That statement is true—it is equally unintelligible everywhere. Let us get the vernacular of each land and let men pray and praise, as well as hear of the wonderful works of God, "in their tongue wherein they were born."

Where are the Bibles? The Church of Rome licenses the use of the Bible mainly where there are heretics, as a matter of prudence and against her rule. She has never repealed the decree of the Synod of Toulouse (1229) prohibiting the possession of old or new Testament by

the laity. She has never recalled the fourth rule of the Index of the Council of Trent, which Pius IV. (1564) confirmed, to the effect that "the reading of the Bible by all persons in general does more harm than good, and so any person reading or keeping the book without license shall be disqualified to receive absolution till he delivers it to the ordinary." Cardinal Wiseman said of Great Britain: "But though the Scriptures may be here permitted, we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them—certainly not."

It will be needful for a church truly reformed to say "The word of God is not bound."—(2 Tim. 2: 9.)

As the service proceeds, one finds the celebration of the Last Supper its main feature. To "assist at mass" is a synonym for worship with a Roman Catholic. But the bread or "host" is adored; for it is believed to be divine. It has been changed into the person of our Lord. Says the Council of Trent: "It is one and the same sacrifice with that of the cross; for the victim is one and the same, Christ our Lord."

Can this dogma stand in a reformed church? But the moment any man attempts to deny this, he comes under the anathema of Rome. Where the service is made so much of, one would suppose the people would enjoy it to the full. But no; the cup is withheld from the laity. It is only communion in one kind. St. Thomas Aquinas, in the middle of the 13th century, admits that "according to the ancient custom of the church, all men, as they communicated in the body, so they also communicated in the blood." And not till the Council of Constance (1414) was the new limitation ratified. Shall the church go back to the old way? She must, if she reform herself.

There are surroundings of the service which need to be altered, if it is to accommodate itself to the Scriptures and to primitive ways. Shall we hear the old Catholics say with Epiphanius in the 4th century, "I entered into a certain church to pray: I found there a linen cloth hanging on the church door, painted and having on it the image of Christ as it were, or some other saint; therefore, when I did see the image of a man hanging in the church of Christ, *con-*

trary to the authority of the Scripture, I did tear it." Alas! for honest Epiphanius! he had not learnt the jargon about Christian art" to which later ears have become used. John Knox could hardly have done worse.

So the place of the celebrant must undergo a change, in a reformed church. The "altar" implies a sacrifice; but there is none; and a priest, but there is none rightly there. Will the "old Catholics" say with Origen, against erecting altars, statues and temples: "The soul of every pious man is an altar from which true and spiritual incense is sent up—namely, the prayers offered by a pure conscience?" And what shall we say of the prayers of the reformed church? are they to be addressed to angels and saints, against Scripture, against Augustine, against reason? Is Purgatory to be recognized with its affiliated arrangements of masses for the dead, and indulgences? Of such minor matters as relics—though their veneration is enjoined by the church, and such themes as penances, we shall not dwell. They are corollaries from leading dogmas. But we must look in a reformed church for the replacing of Mary as one of God's

people, but no more a miraculously-conceived, and omnipotent hearer of prayer, appealed to with innumerable repetitions "Hail Mary full of grace," (whereas Christ is "full of grace and truth,") and described as "Mother of God," and "Queen of heaven," and in fact constituted a fourth person in the Godhead?

What is the Rule of faith to be? Scriptures, or the Fathers, or the Church? How is the Pope to be regarded? As head of the church, or as a usurper of Christ's place? Is subjection to him to be held binding on all true Christians? Are we to believe it proved that Peter was at Rome; that he was Pope; that he had a primacy of jurisdiction over the whole church; that his powers were not personal but for transmission; and that in point of fact he transmitted them to the popes who have them in a line of unbroken succession? Are we to believe all this against the Scripture representations of the apostolic office, and of Peter's personal history; against the fathers who have four separate interpretations of the text in which Peter is represented as the Rock? If Popes are infallible, Pope Felix III. must have

been right when declaring Peter's *confession* and not Peter, the rock. If Ambrose, Theophylact, and Jerome are of any weight, they tell us that "all the apostles did receive the keys of the kingdom of heaven;" and if general councils are reliable, that of Constantinople made Jerusalem the mother of all churches, and so wrote in a synodical epistle to Damasus, the Bishop of Rome. Romanism is a system, partly political, partly religious, of which the papal claim is a vital part. No reform of the system is possible, that spares the supremacy of the Pope. All that falls short of that is dealing with symptoms. The radical reform must include the word of God as the sufficient and authoritative rule of faith and life, the completeness of the believer in Christ, on the ground of one atonement which supercedes every human priest and sacrifice; and the Headship of Jesus Christ, which implies usurpation and blasphemy on the part of any creature claiming to be head. We have by no means exhausted the list of the changes which are necessarily implied in any real reform of the Church of Rome. We should be glad to hope much from the "old Catholic" movement,

but we see no warrant for any high expectations. The old Catholic leaders make appeal for sympathy to Protestants in one breath, and in the next asseverate their loyalty to Rome, or to what they are pleased to call the real Catholic Church. But they cannot be ignorant that their Church makes it essential that Rome be acknowledged as mother and mistress of all Churches, and that the friends whom they invoke are by their refusal to make this acknowledgment, and accept the Pope as the Vicar of Christ on earth, ruled out of the Church of God. We might say truly—"You ask our Christian aid, while by the solemn decisions of the authority you own, we are not even Christians."

Two things have been taught in the word regarding the great apostacy, and one of them at least is illustrated in history. To a believer in Christ, formally within the system, the Scripture call is "Come out." That is the first: the second is, that they who stay in for the sake of reforming the system, are sooner or later overborne. The system is stronger than the man: the corporation puts down the individual. The reformation of antichrist is the destruction of

antichrist. Multitudes of individuals will be saved: multitudes we doubt not, are being saved now, in spite of the errors: but the system, as a system, is doomed. With these convictions—we cannot look on the reproduction of mediæval ways, and the adoption of fragments of Romanism, but with grief for the Romanisers, and with anxiety for those whom they influence. A thing is not necessarily bad because it is in the Romish Church, for she holds though she nullifies much truth; but anything she has made distinctive, and that is not in Scripture, is to be regarded with suspicion. A small thing, skilfully applied, will inoculate a great body; and it will be a woful day for American institutions, for the American churches, for the American nation, in so far as through servile imitation of Europe, through human pride and corruption, through ignorance on the one hand, and a state management on the other, Romish views and practices acquire ascendancy in the land.

THE END.

ERRATA.

Page 18. For De Lelitzsch read Delitzsch.
" 37. For finding read feeding.
" 90. For Acts read Peter.
" 121. For Rom. read Rom. 1. 25.
" 169. For some read Rome and for held read bold.
" 179. For low read even.
" 343. For a state read astute.

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